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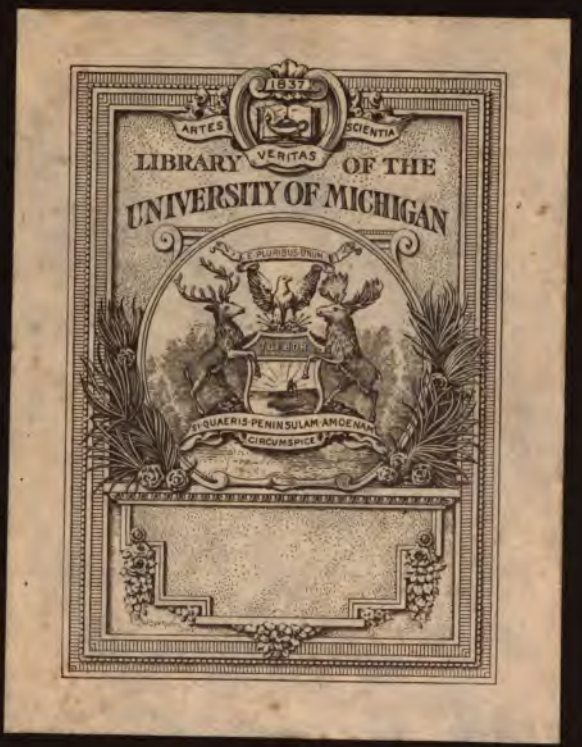
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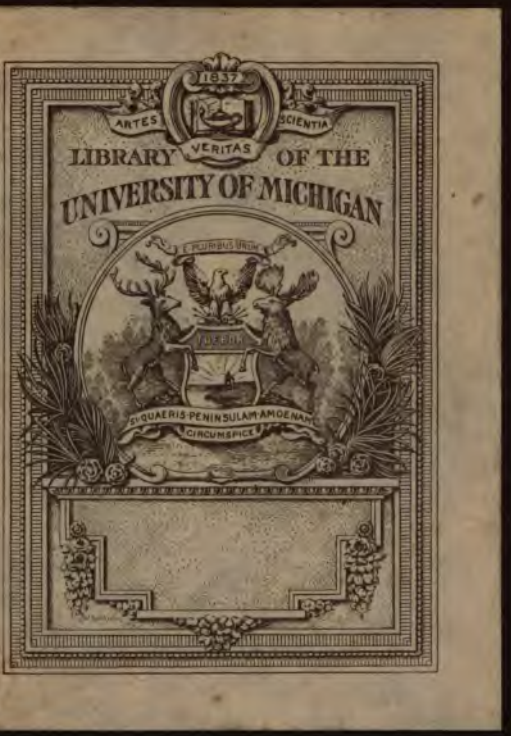
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With the Author's kind regards

Augt 3rd 1888

MEMOIR

OF

ROBERT HIBBERT, ESQUIRE,

FOUNDER OF THE HIBBERT TRUST,

WITH A SKETCH OF ITS HISTORY,

BY

Sir JEROM MURCH,

ONE OF THE TRUSTEES.

"Good, the more
Communicated, more abundant grows."
Milton.

BATH
PRINTED BY WILLIAM LEWIS
FOR PRIVATE CIRCULATION.

MDCCCLXXIV.

My chief reason for writing a Memoir of **Mr**. *Robert Hibbert is this:—A strong desire to know something about him is felt both by my Co-Trustees of the Educational Fund which he founded, and by the gentlemen who have already been aided by it. The same desire will probably be felt by future Trustees and recipients; nor can it be forgotten that the task of collecting the requisite information, even now somewhat difficult, may soon become impossible. Mr. Hibbert's was not an eventful life; no notice of it was given, so far as I can discover, in any of the periodical publications which recorded his death; and yet there were points of interest in the connection of his character with the times in which he lived well worthy of being preserved. Unfortunately I am now almost the only Trustee who had the pleasure of his personal acquaintance, and*

though my materials are not so ample on some points as I could desire in consequence of the late period of his life in which I knew him, and the death of those excellent men, Mr. Mark Philips and Mr. Edwin Field, whom he chiefly consulted on the details of the Trust, I yet hope that I may be able to meet, to some extent, the wish of my brethren who survive, and to answer not unsatisfactorily the question—who was Mr. Robert Hibbert?

J. M.

Cranwells, Bath;

May 1*st*, 1874.

PART I.

FAMILY CONNECTIONS AND EARLY LIFE.

1770—1791.

The township of Marple, in Cheshire, is known to have been the cradle of a family called first Hubert and afterwards Hibbert. So far back as the reign of Edward IV. they were joint lords of the manor with a gentleman named Bradshaw, from whom sprung "the regicide President."* It is recorded in Burke's "Landed Gentry" that a Nicholas Hibbert of Marple died in 1506. Descendants branched off in various directions, settling chiefly in Lancashire and Cheshire, and devoting themselves much to commerce and manufactures. The immediate ancestors of the subject of this memoir were West India merchants. Born in 1770, he was the grandson of

* Memoir of Randal Hibbert, Esq., of Godley, Cheshire, Christian Reformer, Vol. V., N.S., p. 639.

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interesting biography* advert in a note to Mr. G. Hibbert's neglect of Gilbert Wakefield during his imprisonment in the King's Bench in 1799. Whether this can be explained on any other ground than that of strong language on one side and justifiable disapprobation on the other, it is impossible

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be supposed, is by no means limited to a mere personal narrative, but contains, in addition to much ingenious and highly characteristic disquisition, a great variety of anecdotes and spirited sketches of the different remarkable persons with whom he had been more or less connected. Never was there an autobiography which more effectually answered its purpose of exhibiting an accurate and vivid impression of the author's mind and character. Every part of it displays the same lineaments which we derive from his conduct through life and from his numerous publications on other subjects; the same unwearied mental activity; the same devoted love of truth on every subject to which that activity was directed; the same zealous ardour in his attempts to discover it; the same uncompromising boldness and contempt of consequences in the public assertion of what he believed he had discovered; the same unmeasured strength and vehemence of expression; the same want of due allowance for the different conclusions and opinions of others; the same disregard of the unfavourable impression which his *apparent* bitterness and asperity might produce upon their minds."—*Turner's Lives of Eminent Unitarians*, vol. II., p. 262.

* John Towill Rutt, Esq., and Arnold Wainwright, Esq.

now to ascertain; but that Robert Hibbert was always true to his persecuted tutor we have ample proof. Writing of his severe illness in 1788, Gilbert Wakefield says:—"The debility of mind and body occasioned by the malady mentioned above rendered a suitable attention to my pupils an absolute impossibility. I retained one only, Mr. Robert Hibbert, the cousin of my former patron, who was soon to be transferred to the University. The society of this ingenuous and amiable youth was a source of perpetual satisfaction, and he usually passed his vacations with me till the completion of his academical career in the first degree."*

To this passage, also, a note is appended by the Editors:—"The generous token of regard and gratitude which Mr. Wakefield received from this gentleman under circumstances that rendered it peculiarly acceptable, will be mentioned in the continuation of these memoirs." I have looked through the "continuation" and find no further reference to the subject. Possibly Robert Hibbert saw the first volume and requested that no further mention of the matter should be made. This would

* Wakefield's Memoirs, Vol. I., p. 281.

accord with his habitual unwillingness to be praised for doing what he thought right. But I happen to be able to furnish from memory the information omitted. Among the visitors to Bath in the years 1839 and 1840 was a most genial and agreeable clergyman, the Rev. Henry Law, Rector of Downham, in the Isle of Ely. He was related in some degree to Robert Hibbert, having married the daughter of his first cousin, William Hibbert. I met him occasionally at the hospitable table of our mutual friend, and often call to mind the pleasant conversations we had at such times. Mr. Law liked to speak of the attachment felt by his relative to Gilbert Wakefield, and particularly mentioned his sending him a thousand pounds as soon as his acquisition of a comparatively small patrimonial property, £10,000, enabled him to do so. The statement to me was that the present reached Gilbert Wakefield in Dorchester jail, which accords with the remark of the editors of the memoirs that it was received "under circumstances that rendered it peculiarly acceptable." What was thus told me thirty-five years ago by a friend long since dead, has been lately confirmed by a near relation of the Founder of the Trust.

I have been tempted by the circumstances of

Robert Hibbert's educational life to introduce a noble act which belongs to a later period. From Gilbert Wakefield's high-toned companionship he removed to Emanuel College, Cambridge, where he took the degree of B.A., in 1791. Those who knew him in after life could easily understand that though his religious opinions were a bar to higher University honours and his mercantile destination lessened some of the stimulants to scholarship, he was yet by no means an indolent student. Very interesting also was it to perceive how his mind had been influenced by the animating controversies of the time, both theological and political, and how valuable to him were the friendships he formed with men who were foremost in the fight. Before he went to Cambridge he must have caught from Gilbert Wakefield, the love of truth, the hatred of oppression and even the critical spirit which animated that fearless writer, though in the pupil all were tempered by a kindliness certainly not prominent in the effusions of the master. The time of his residence at Cambridge was remarkable for bold inquiries into the foundation of doctrines which the world at large had been accustomed to venerate. Several clergymen belonging to the University had

seceded from the Established Church, others were preparing to follow their example, and in many cases the learning and ability of these men were as remarkable as their candour and honesty. One of them with whom Robert Hibbert appears to have formed a life-long friendship was the Rev. William Frend, who took his degree of B.A. in 1780, ranking as Second wrangler and a Smith's prize-man. In the same year Mr. Frend became Fellow and Tutor of Jesus College, and was soon afterwards presented to the living of Madingley, in Cambridgeshire, "of which, the distance not being such as to interfere with his academical duties he continued the zealous and active incumbent nearly four years." * Here he is said to have interested himself in various practical duties, particularly in the establishment of Sunday Schools, then little known in England; but no philanthropic labour, no amount of the "work," since recommended by Dr. Arnold in such cases, could neutralise the effect of his serious study and anxious thought. He saw it was right not only to relinquish the doctrine of the Trinity and other doctrines taught in the Church of England, but to resign his living. This sacrifice

* Turner's Lives, vol. ii., p. 282.

was followed by manly defences of the course he had taken, which brought down upon him more serious worldly punishments:—first a decree depriving him of his tutorship, then a sentence of exclusion from his college, and finally banishment from the University. He had now lost not only two-thirds of his income but an honourable and useful position. All this, doubtless, recommended him powerfully to the pupil of Gilbert Wakefield. The "ingenuous youth" who had lightened the loneliness of the Nottingham scholar would have abundant sympathy for the Cambridge confessor. To a young man of Robert Hibbert's tone of mind no insignificant attraction would be found in the circle which William Frend still gathered around him. The pupil of Paley, the relative of Herbert Marsh, the fellow-student of Hammond and Tyrwhitt, the fellow labourer of Lindsey and Priestley, he would introduce his young friend to men than whom none were more likely to kindle generous aspirations. In such society would be gained the strongest impressions of the advantage given by high culture to "Christianity in its most simple and intelligible form." There would be sown the seed destined to spring up after many years and bear fruit in the Hibbert Trust.

PART II.

WEST INDIA INTERESTS AND MIDDLE LIFE.

1791—1836.

Robert Hibbert appears to have quitted Cambridge in the year 1791, and devoted himself at once to business. Soon after taking his degree he went to Jamaica and became a partner in the mercantile house founded by his uncle Thomas at Kingston. There he married Eliza, daughter of Ballard Nembhard, M.D.; another Robert Hibbert, his first cousin, having previously married that lady's sister. He returned to England about the year 1805, and joined for a short time the firm in Billiter Court already mentioned—then consisting of his cousins George, Robert, William and Samuel. At this period he purchased a good estate in Bed-

fordshire, "East Hide," near Luton, now called "the Hyde," the name having been altered after he sold it to Mr. Ames of Bristol, to whose family it still belongs. While living in Bedfordshire Robert Hibbert possessed a large income derived chiefly from his West India property. He had also bought an estate in Jamaica called Georgia, situated in the parish of Hanover, one of the finest in that part of the country. For a long time I was under the impression that this estate, like his other interests in the West Indies, came to him by inheritance. I now find that it was not so, and it is right to state that, though he was always an eminently kind master, he had no repugnance to this kind of property on moral grounds. The explanation may probably be found first in the belief that slavery had not only existed from time immemorial but was still considered indispensable to some extent; and secondly in the force of habit, in the influences of his earliest years, and in the long association of his family, whom he had great reason to respect, with the commerce of tropical regions. And if I add that, at the close of the last century and the beginning of the present, the national conscience had not been enlightened and awakened as it afterwards was, I shall

not be supposed to defend the institution itself in the smallest degree. My only aim is to set forth facts, without a knowledge of which there can be no fair or just conclusion as to the mind and conduct of Robert Hibbert in this respect.

It has been seen that he became intimate at Cambridge with the Rev. William Frend. The intimacy was revived after his return from Jamaica and led to much discussion on the subject now before us. All who knew the acute mathematician can imagine that while logical and uncompromising in arguing against slavery, he was a wise adviser as to the circumstances in which the young proprietor was then placed. It was after consultation with him that Robert Hibbert resolved in 1817 to send out a Missionary, whose duty it should be to mitigate as far as possible the lot of his slaves, then about four hundred; especially by such religious instruction as would be suited to their uncultured minds. The gentleman Mr. Frend recommended was the Rev. Thomas Cooper, a Unitarian minister, who is still living at Framlingham, in Suffolk, and who has responded most kindly to my appeal for information. "Mr. Hibbert freely confessed to me," he says, "that though it was an experiment he wished to try, he

was by no means sanguine as to the result, and he cautioned me against serious disappointment if I should fail. He enjoined me to consider myself perfectly at liberty to adopt my own plans in every thing, and gave instructions to the authorities upon the estate that my labours should not be opposed under any pretence. He bore the entire expense, and no person took the slightest part in the mission but ourselves. An agreement was drawn up between us binding me to give the experiment three years' trial. Having made my arrangements, I sailed for my new home at the end of October, 1817, with my wife, whom I had married only a few weeks before, and we arrived at Jamaica on the following Christmas Day morning. I soon saw that little or nothing could be done with the grown-up part of the population. Though in some respects better off than the slaves around they were all in a thoroughly abject condition. Still I preached to them as often as I could get them together; I visited them in their huts, and I buried their dead. Some of them would come up to my house and have conversation on religious subjects. I also formed the children into classes, and as long as it was practicable I taught them to read. This, however, was considered very

dangerous by the inhabitants generally, and was ultimately discontinued."*

In another part of his letter to me Mr. Cooper dwells on the constant kindness of Mr. Hibbert to his slaves. "It was his earnest desire to make them as happy as they could possibly be in the state in which the law had fixed their lot. He was generous and liberal, far beyond most of the owners of similar property, very bountiful in sending out the yearly supplies to his estate, and he spared no expense in

* Private letter from the Rev. T. Cooper to the Author. The "Monthly Repository" for 1822, Vol. XVII., contains an interesting series of papers by Mr. Cooper "On the difficulty of giving Christian Instruction to Slaves in the West Indies." Pictures, it appears, had more effect than sermons. What produced a greater impression than anything was the sight of the large plates bound up in Goadby's Bible. The negroes who had been "christened," as they termed it, considered themselves on a far higher level than those who had not submitted to the rite, kneeling in prayer and showing a greater interest in the services. Some, indeed, thought that unless they were thus initiated they were exempt from any obligation to learn the truths of religion. Mrs. Cooper, on asking a young woman a few questions about the Supreme Being, received for answer—"Those matters are my mother's affair, not mine; she has been christened, I have not; for my part, therefore, I never trouble my head about them."

anything that could lighten the terrible chain. All this made the slaves proud of him as their master, those on the neighbouring estates envying their fortunate brethren in Georgia, and the head-driver testified his own gratitude for the benefits of which he was the recipient and witness by getting himself baptized Robert Hibbert." But the results in the colony may be readily conjectured: not only did other slaves become more discontented but other masters became more unpopular; to these it seemed an unhappy circumstance that Mr. Hibbert could not content himself with treating his people after the usual fashion; they did not see why the largest returns should not be secured at the smallest expense, and they were never weary of maintaining that the negroes on their estates were better off than the labourers on the farms of England. The owner of Georgia did not yield to any complaints bearing on the question of profit and loss to himself but he was certainly influenced by other considerations affecting the very existence of slavery. While he felt bound to make the material condition of his people more easy than it had been, and while he did not shrink from trying the experiment of enlightening their minds, he yet thought he saw the necessity of

complete subordination. Accordingly when it was represented to him, as it was at length by Mr. Cooper himself, that to teach reading to the classes of young slaves formed by the Missionary was to undermine the institution in which large interests were involved, he considered that he should not be justified in taking this responsibility upon himself. He believed that as law had sanctioned slavery, law should at the right time abolish it; that as society had encouraged investments in sugar plantations, investments affecting the needy as well as the opulent, society should see that when a change came the loss should be lightened as much as possible; in short that it was not for a planter either to put the match to the mine which it was believed would blow up his brother planters, in common with himself, or to relinquish the possession of property lawfully acquired and conscientiously managed, but that it was his duty faithfully to diminish a great evil by all the means in his power.*

The readers of this memoir will not be surprised to find that the experiment of sending Mr. Cooper

* In the accounts which have come to me I find honourable mention made of a gentleman who fully carried out Mr. R. Hibbert's wishes as the attorney of his estate of Georgia—I mean Mr. George Hibbert Oates, formerly of Leeds.

to Jamaica did not succeed as its benevolent author could have wished. I do not say that it failed entirely, for no good effort is ever altogether fruitless, and in this instance there were these results : it increased the belief of the slaves at Georgia that their master was much concerned for their welfare, thus partially reconciling them to their lot, and it tended to show the outside world what a system slavery must be, how inevitably destined to perish, if common religious instruction endangered its existence. For the feeling that so it was appears to have operated more than any other cause in leading Mr. Cooper to relinquish his mission at the end of the three years. It was not merely that he failed to produce much impression, but that any impression he did produce, any success he met with in teaching the great doctrines of Christianity, or even in teaching his classes of young slaves to read, operated against slavery altogether — it was this which convinced him that he had engaged in an inconsistent and unsatisfactory undertaking. Mr. Hibbert, he states, wished him to remain if he could be useful to his slaves without risking the system of which they formed a part ; but he deemed any such arrangement incompatible with the claims of duty,

and he respectfully resigned his post. On returning to England he accepted an invitation to spend a few days at East Hide. His words are:—"We then talked over all matters freely; Mr. Hibbert thanked me for the candour I had shown, and again treated me in the most generous manner, making me a handsome present and bringing our engagement to a close in every way satisfactory. I shall always retain for his memory most grateful and respectful feelings. The views which he entertained on the question of slavery, I have not the least doubt, were thoroughly conscientious, and he had the same right to defend *them* as the abolitionists, who were never placed in his circumstances, and who knew not the motives of many situated as he was, had to defend *theirs*."*

* Private letter of Mr. Cooper to the Author. In the same spirit wrote Dr. Channing, "I know that there are those who consider all acknowledgments of the virtues of slaveholders as treachery to the cause of freedom. But truth is truth and must always be spoken and trusted. To be just is a greater work than to free slaves or propagate religion or save souls. I have faith in no policy but that of simplicity and godly sincerity. The crimes of good men in past times, of which I have spoken, have sprung chiefly from the disposition to sacrifice the simple primary obligations of truth, justice and humanity to some grand cause,

This was in the year 1820. Soon after that time West India property declined greatly in value. A correspondent describes Robert Hibbert's income from his share of it as being large up to about 1825. Not, however, for some time subsequently did he sell his estate in Bedfordshire and take up his residence entirely in London. This took place just before the abolition of slavery in 1833, an event which he had long foreseen and wisely prepared for. Great was the impulse given to the agitation for this righteous measure ten years previously by the conduct of the authorities of Demarara with regard to the martyred missionary Smith. And looking back upon that conduct; remembering also how Mr. Brougham's very guarded motion for censure in the House of Commons was defeated by a ministerial majority with Mr. Canning at its head, we can form a better idea of Robert Hibbert's courage in sending out *his*

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such as religion or country, which has dazzled and bewildered their moral sense. To free the slave let us not wrong his master. Let us rather find comfort in the thought that there is no unmixed evil, that a spirit of goodness mixes more or less with the worst usages, and that even slavery is illumined by the virtues of the bond and free."—*Channing's Works, ed.* 1844, *vol. vi., p.* 90.

missionary only six years before. From 1824, however, the power of public opinion rapidly increased until it was seen that if the planters were wrong in continuing slavery the nation was a thousand times more culpable in permitting it; and at length the Liberal Party being in power there was comparatively little difficulty in obtaining a decree that twenty millions sterling should be paid as compensation to the planters, and that on the first of August, 1834, 800,000 negroes in the British Colonies should be nominally free. Emancipation it is true was not to be complete until 1840, but the time required for the preparatory process of apprenticeship being less than was expected, and the masters anticipating serious difficulties from the spirit which had been rising among the negroes since the passing of the Act, there was an abatement of two years in the term by the Colonial Assemblies generally. During the intermediate state of things Robert Hibbert sold his estate of Georgia. If I remember rightly he informed me that he had lost thirty thousand pounds by it, after receiving £10,000, his share of the Government compensation, and £10,000 purchase money. But I am not so sure respecting the amount of the loss as that the sum he actually received from the purchaser

was £10,000, because this has been confirmed lately by one of his relatives whose words are, "without consulting anyone he sold Georgia for £10,000 to Mr. Christie about 1836. Everyone thought he acted very imprudently, the sum obtained being so small, but events have proved he acted very wisely, for there has been nothing but loss on the estate ever since."*

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* Private letter to the Author.

PART III.

PERSONAL RECOLLECTIONS, THE HIBBERT TRUST AND THE CLOSE OF LIFE.

1836—1849.

I first knew Mr. Robert Hibbert at the close of the year 1839. He then came to Bath with Mrs. Hibbert, chiefly for the benefit of her health. They had pleasant lodgings in the South Parade, the climate of which might almost have reminded them of Jamaica. As they intended to remain during the winter months they brought their carriage and servants, and willingly received visitors. From the time in December, when Mr. Hibbert kindly called and made himself known to me, until the beginning of May, when he returned to his house in Welbeck Street, London, I generally saw him twice or thrice a week. Five and thirty years have scarcely dimmed the remembrance of my intercourse with that "fine old English gentleman," brightened as it was by his ever-ready sympathy in

reference to various questions and objects in which I was interested. He and Mrs. Hibbert allowed me to show them anything worth seeing in the neighbourhood, and afterwards often mentioned our drives to Clifton, Farleigh Castle, Beckford's Tower, and other places which Nature and Art had combined to make interesting.

It was his wish to pay a visit to Downside College, a Roman Catholic establishment some miles distant, where my friend the Rev. Dr. Browne, now the Right Rev. Bishop of Newport, gave us a most hospitable reception. I was struck then, as I was at other times, with the ease with which Mr. Hibbert adapted himself to minds very different from his own, and with the respect with which he quickly inspired persons who had never seen him before. This was due in a great measure to his open, benevolent countenance, to his voice so remarkable for its cheerful tones, and to a certain attractive truthfulness in his manner. He often regretted that he could not attend a place of worship regularly in consequence of his deafness, but this infirmity was compatible with great enjoyment of conversation, and he never seemed happier than when he had his friends around him. It should be observed that

this visit to Bath which left so pleasant an impression on my mind took place not very long after he had gone through the greatest trials and troubles of his West India business. He had met with heavy losses and disappointments; he had thought it right first to sell the fine estate in England where he had lived so happily, and then the other property in Jamaica which he had done so much to improve. But I saw in him no trace whatever of mortification in consequence of these sacrifices. I never heard him complain of the course which public opinion had taken, detrimental as it was to his own interests; while of this I am sure, that his zeal for the Liberal cause and his attachment to the Liberal party, by whom emancipation had been carried, never waned for a moment. Robert Hibbert's mind was too large and generous and noble for anything like resentment on selfish grounds. It seemed to be enough for him that he could still give pleasure and do good—not, perhaps, on so large a scale as in his prosperous days, but still large enough to make him happy. In the minor matters of every-day life he enjoyed giving pleasure. I have known him come to my house early in the morning, just as my boys, then very young, were going out. He would take a huge parcel of ginger-

bread from his pocket and say to them, "If anybody asks who gave it you, say old Square Toes." At another time, on his return from a short visit to London, he would bring as a present to myself a nicely bound volume containing what he described as a "sound bit of biblical criticism." But the incident most characteristic of him was one that occurred on the sudden death of a much-respected minister, whose praise was in all our churches, to whom, however, he was personally a stranger. As soon as the tidings reached him he came to me and expressed a fear that the family might suffer in other ways than by the terrible severance of a strong domestic tie. He had too much consideration to make any direct inquiry himself, but requested as a favour that I would ascertain whether assistance was needed—naming a considerable sum which he wished to offer at once, although, and of this he made a great point, *on condition that it was anonymous.* When I informed him after a visit to the family that his kindness was not needed, he answered, "Then pray tell me of some other case when you know of one."

Under other circumstances I should not mention things like these. But I have now to answer, for

future generations as well as the present the question, who was Mr. Robert Hibbert? Whatever therefore shows him as he really was may be allowed a few lines in these pages, as aiding in some degree to complete the picture. From time to time I paid my dear old friend and his excellent wife short visits in London, grateful for every opportunity of seeing such examples of happy and useful old age. Sometimes my host would go farther both in politics and theology than I was prepared to follow, but he liked a good-tempered argument, and never shrank from pursuing his principles to their logical conclusions. Seldom did I see him more animated than when with reference to the Philips family, his kindred, whom he greatly respected, he mentioned the offer of a baronetcy to Mr. Robert Philips of the Park Manchester, having been referred by that gentleman to his elder son, Mark, then member for Manchester. "Of course Mark begged his father to decline it," said the sturdy old Liberal, "I should have been ashamed of him if, with all the real dignity of his position and character, he had stooped to the false one of that handle to his name." Some papers have come into my hands, from which I may probably make extracts in an appendix, showing how advanced

his political opinions were, and with what clearness he put them before the public. Apart from the interest those papers possess, as illustrative of the mind and character of their author they produce the same feelings as those with which young men now read in chronological order, if they are wise enough, the collected speeches of Mr. John Bright. They show what really were the evils with which former generations, immediately preceding our own, had to contend in their day. They remind us how, within the last forty years, after longer or shorter conflicts, those evils have been vanquished one after the other. And they deepen our gratitude to the leaders of opinion who had not only the courage to say fearlessly what they thought, but the perseverance to struggle on until victory rewarded their efforts.

In perfect harmony with the principles which Mr. Robert Hibbert contended for through the whole of his life was the Trust he founded not long before his death. Regarding all established churches as objectionable, chiefly because they gave undue power to priesthoods, and discouraged inquiry by offering emoluments in connection with certain doctrines, he was yet an advocate for a well-educated ministry.

His original aim appears to have been, if I may judge from a paper in his own handwriting, to increase the inducements of cultivated men to become pastors of Unitarian congregations, by adding to the stipends of a certain number—increasing them fifty pounds a year each. On this point however he yielded to the well founded representations of Mr. Edwin Field that it would be more satisfactory to secure the high culture before the ministerial office was assumed, and that, while "the promotion of Trinitarianism" was to be guarded against, much latitude of opinion in other respects was to be allowed. The plan finally adopted was this: Mr. Hibbert put aside American Stock and Bonds, producing about £1,000 per annum; on the 19th of July, 1847, he executed a trust deed by which he transferred those securities into the joint names of himself, Mr. Mark Philips of Snitterfield, and Mr. Robert Philips of Heybridge; the deed directed the trustees to pay the income to the donor for his life, after his decease to his widow for her life, and after the decease of both to apply the income "*in such manner as they in their uncontrolled discretion shall from time to time deem most conducive to the spread of Christianity in its most simple and intelligible form, and to the*

unfettered exercise of the right of private judgment in matters of religion"*

Surely Trust more open than this could not be desired. The scheme in the Schedule appended to the Deed was equally broad and liberal. The following are the words of the Deed relative to the Schedule, "And as the mode of giving effect to this paramount object I hereby declare, by way of suggestion, but not at all by way of direction to the trustees, that if and when and so long as they in their absolute discretion shall think fit, they may adopt and act upon the scheme set forth in the Schedule hereunto written." Moreover it should be known that the trustees were not merely empowered, they were directed and required at least once in every twenty-five years to reconsider and revise thoroughly any and every scheme they might have adopted. The original intention was to call the fund the Anti-Trinitarian Fund, but the trustees, while desirous of acting in the full spirit of Mr. Hibbert's wishes, preferred a less antagonistic title, and at an early period adopted the simple designation of the Hibbert Trust. Three or more divinity scholarships were to

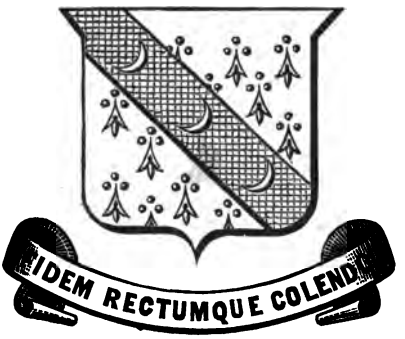
* See Trust Deed in the Appendix.

be established with fixed stipends. The trustees were to elect the scholars after careful examination by gentlemen appointed for the purpose. Two at least of the examiners were to be Professors of University College, London. Every candidate for a scholarship was to be between the age of nineteen and thirty, and to be a graduate of the London University, or of any British, Irish or Colonial University, where degrees were granted without subscription to articles of religion. He was also to be required to satisfy the trustees of his purpose to exercise the ministry "among those who shall profess themselves Christians but shall not profess any belief in the doctrine of the Trinity in any sense of the doctrine now commonly considered orthodox." Each scholar was to employ himself diligently in England or elsewhere, giving to the trustees "a half-yearly report of the course of study and occupation actually followed by him, and how far, if at all, he had been engaged in the discharge of ministerial duties." And each scholar was "to use his best endeavours not only to be a learned theologian but to cultivate tastes, manners and habits in harmony with his profession, to become thoroughly imbued with the pure spirit of Christianity, and to qualify

himself for discharging efficiently the duties of the Christian ministry."

Enough has been said to show the spirit of the Trust. That the business details were also wise and generous can be easily imagined. Every one who knew the late Mr. Edwin Field would feel the fullest confidence in any advice he might give in such a case. It devolved on him, in conjunction with the two gentlemen to whom the property was transferred to suggest the other trustees, the entire body being not more than eighteen. Provision was made for the usual machinery of committees, and the trustees were to meet not less frequently than once in six months when they were to dine together with the secretary. To one of such dinners in the year invitations were to be given to friends outside the executive, especially to the examiners and to the late and present scholars, or such of them as the trustees should think fit. Not often is a more pleasant instance of thoughtful posthumous hospitality recorded. As I shall probably give both the Trust Deed and the original scheme in the Appendix, also some account of the operation of the Trust during the twenty-one years in which it has been carried on, I need not give further details here. It will be sufficient to add that now the work of

Robert Hibbert's life was ended. In a little more than two years after he had signed the deed, having nearly reached the age of eighty, he peacefully sank to his rest. With what pleasant thoughts and hopes as to the cause so dear to him this interval was cheered, it is only permitted to those who love his memory to conjecture. Nor need any further idea of his character be given than that which may be derived from the foregoing narrative, however scanty and imperfect, of his truthful and benevolent life. He died September 23rd, 1849. Mrs. Hibbert followed him February 15th, 1853. They were both interred in the Cemetery at Kensal Green. Mr. Robert Hibbert's other property mainly devolved on his nephew, Mr. John Hibbert, of Braywick.



MR. ROBERT HIBBERT'S ARMS.

SKETCH

OF THE

HISTORY

OF THE

HIBBERT TRUST.

SKETCH OF THE HISTORY OF THE HIBBERT TRUST.

1853—1874.

With the aid of the Reports and Minutes of the Trust I now propose to sketch its history, merely remarking here that in accordance with the publicity recommended by Mr. Hibbert and adopted by the Trustees, I aim at giving a compendium more easy of reference than the annual issues of one and twenty years.

On the death of Mrs. Hibbert the two gentlemen named in the deed—Mr. Mark Philips of Snitterfield, and Mr. Robert Philips of Heybridge, proceeded to select sixteen other gentlemen to be associated with them as Trustees, a list of whom will be found in the appendix with other lists showing the changes that have taken place.

The first meeting was held at University Hall,

London, July 7th, 1853. Out of the eighteen Trustees seventeen attended and executed the deed; the other Trustee following soon afterwards. Four were appointed custodiers of the fund and these, with the others, who were resident in London, formed a Committee to consider and report upon the best scheme for administering the funds and carrying on the business of the Trust.

Within a fortnight the Committee met. After making some financial arrangements they resolved that certain ministers should be requested to give their opinions as to the execution of the Trust. Copies of the deed and the proposed scheme were to be sent to them with letters on the subject by the Rev. D. Davison and the Rev. R. B. Aspland. The ministers thus applied to were the Revds. G. Armstrong of Bristol, G. B. Brock of Swansea, J. Kenrick of York, T. Madge of London, J. Martineau of Liverpool, J. Murch of Bath, E. Tagart of London, J. J. Tayler of Manchester, and C. Wicksteed of Leeds.

Answers having been received from these ministers the Committee embodied the substance of them in a report to the Trustees. "They presented an almost universal concurrence in the propriety of adopting

the schedule attached to the Trust Deed as the basis of whatever plan might be adopted by the Trustees." "Many of the writers expressed an earnest wish to open the scholarships to persons not so much distinguished for intellectual cultivation as for strong religious earnestness and other aptitudes to promote Christian edification. Mr. Martineau especially laid great stress on this point as did also Mr. Murch and Mr. Madge; Mr. Kenrick fully accorded with them. Mr. Thom, on the other hand, strongly objected to any application of the fund in favour of a man of inferior education."* With reference to this part of the Report the Trustees resolved December, 1853: "That the Hibbert scholars shall be selected from men possessing the highest intellectual qualifications, joined with religious earnestness, but no assistance shall be given to any scholar for carrying on his theological studies in England, unless some course of philanthropic work form part of his regular pursuits, involving labour and thought for others and social intercourse with the young, ignorant and distressed."

One of the earliest duties of the Trustees was to appoint Examiners. First on the list was the Rev.

* Minutes of the Hibbert Trust.

J. Kenrick, M.A., of York, who, however, was prevented by ill-health from entering on the duties. J. Addyes Scott, Esq., M.A., also accepted the office, but soon declined it, in consequence of having himself become a student of Manchester New College. The gentlemen who conducted the first examination were James Yates, Esq., M.A., the Rev. Professor Marks, W. A. Case, Esq., M.A., and R. H. Hutton, Esq., M.A. The only candidate for the first scholarship was Mr. R B. Drummond, elected November, 1855. Mr. J. A. Crozier had been previously chosen, a probationer which entitled him to a stipend. After 1858 the position of probationer was discontinued. Much useful advice on this and all other points connected with the examinations has been given from the beginning by the examiners. To their discriminating reports the Trustees have been indebted for whatever knowledge they have possessed of the attainments of the various candidates, as well as the deficiencies which have required to be noticed. From time to time they have kindly written special letters suggesting changes in the subjects of examination. One of these letters, of great value, by Mr. R. Hutton, relating to mathematics, natural philosophy and moral philosophy, is dated November

27th, 1860.* All the Examiners appear to have constantly borne in mind that the chief object in view has been to qualify the candidates for becoming faithful, useful and acceptable ministers. Followed as their written communications often were by instructive speeches at the summer gatherings of the Trustees, scholars and friends, it is difficult to overrate the beneficial effects of their co-operation. Of the earliest acting Examiners Mr. Yates and Mr. Case are dead, leaving the memory of very valuable service of seven years by Mr. Yates and seventeen by Mr. Case. Mr. Hutton resigned his office, to the great regret of the Trustees, at the end of nineteen years. Mr. S. Sharpe, also, who succeeded Mr. Yates as examiner in the Greek Testament and Scripture History, has unfortunately found himself unable to continue his duties. Happily, in Hebrew and German, the Rev. Professor Marks is both able and willing still to aid—how efficiently it is needless to say—the work with which he has been identified from the beginning. More recent appointments will be found in a subsequent page.

* Extracts from interesting letters by Mr. Yates and Mr. Case, in addition to the above-mentioned letter by Mr. Hutton, were printed for the use of the Trustees and are found in the Minutes.

CHANGES IN THE RULES.

The early history of the Hibbert Fund was naturally marked by various changes in the rules. Though framed in perfect agreement with the deed and schedule, the first code was soon found to require alteration. Accordingly in 1858 a draft was sent for the consideration of each Trustee, not only of the regulations as they were originally adopted, but of all resolutions having the effect of regulations passed in the interval. The following extract from the fourth report of the Trustees, dated June 21st, 1859, appears to be of permanent interest:—"The Trustees have devoted much time to the re-consideration of the rules hitherto acted on, and a series of regulations was finally agreed to in December last, which, whilst including the greater part of the rules previously in force, contains many amendments and additions founded on past experience. The following are the principal alterations which have been introduced:—All portions of the former regulations which had reference to the granting of probationerships have been rescinded, and no candidate for examination will now be admitted to the benefits of the Trust unless his qualifications are such as to entitle him to

a scholarship.—The stipends of scholars have been increased with a view to induce them to retain their scholarships for the full term, in preference to accepting invitations to become the ministers of congregations.—And the Trustees have, by a new regulation, confirmed previous resolutions to the effect that no part of the Trust funds shall be devoted towards the personal expenses of any Trustee incurred in attending the meetings of the Trust. Whilst the regulations were under consideration, a proposal was brought forward for devoting part of the Trust funds to exhibitions of small amount for candidates less advanced than those who would present themselves for scholarships, but the committee of management, to whom the proposal was referred, expressed themselves adverse to the change, having been favoured with the opinions of the Rev. John James Tayler and the Rev. James Martineau on the subject. The Trustees consider the letters of these gentlemen of such weight that they have not entertained the proposal further, and are glad to have obtained permission to publish extracts from both letters in the present report. Mr. Tayler says: —

"* * * I think it very important to prevent the Hibbert

Trust from degenerating into a source of aid to funds already in existence for enabling young men to enter on the studies of the Christian ministry. It is a question with some very sincere friends to a learned ministry, whether such funds are useful in any case, and really promote the end which they have in view. On this point I do not now offer any opinion; but to apply the Hibbert Trust to an increase of such funds would, I think, be clearly against the object of its founder. * * *"

"The Trust, I think, will best fulfil its object, not by lending assistance to mere beginners, *but by limiting itself to the bestowal of marked distinctions, obtained after severe and thorough examination, on the most promising candidates for the ministry.* In this way it may become a means of establishing a higher standard of education among us, and of infusing a more varied mental culture into our ministry. Whether the present plan admits of some modification and development, in order more fully to attain that object, may be a question fairly open to consideration; but there can be no doubt, I think, that to that object, and that object alone, the attention of the Trustees should be directed."

Mr. Martineau, after referring to discussions which arose more than twenty years ago in the committee of Manchester New College, continues as follows:—

"* * * I then came to the conclusion, which I have since seen no reason to modify, that the *first steps* towards the Christian ministry should be taken mainly by the

spontaneous and unaided zeal of the candidate and his friends; and that the help of public funds should first become accessible to him in recognition of proved capacity and promise, and after a decisive practical test of earnestness in the choice of his profession. I would, therefore, reserve all money grants for the later and graduate period of the divinity student's course, though, perhaps, not diminishing, on the whole, the amount he now receives. I am persuaded that the facilities at present given at the outset, have tempted, and, as long as they continue, will tempt into the ministry, young men not intrinsically fitted for its duties. It is vain to rely on an examination as a means of stopping them at the threshold: you want what no examination can give you, viz., an assurance as to their tone of mind and character, their personal energy and freshness, even their habitual mode of utterance and exterior address. The ordeal which would really be conclusive is precisely what we should get from the candidate's struggle, on such resources as he could muster, through the difficulties of his first years. He would emerge from these years with the evidence of his earnestness upon him; and, meanwhile, his qualities and attainments would have become perfectly well known."

"To grants of money awarded, not to personal merit, but to professional neediness, a certain eleemosynary character will always attach. To fix this as a mark upon the Christian ministry is very undesirable, especially in a religious body which invests the clergy with no special sacerdotal sanctity

(like the Catholics), but makes everything dependent on the *personal* attributes. The one great aim of those who would raise the character of the ministry in our churches, should be, in my opinion, to exclude, at all cost, any poor and feeble type of person, and encourage heartily all the higher qualities—practical, intellectual, and spiritual. The dribbling in of inferior men for a few years, fixes an articial depreficiation on the whole work of the ministry, and strips it of its natural force and interest, till only mediocrity will come near it. On the other hand, a score or so of vigorous, scholarly, efficient, and pious men, once brought into our pulpits, would lift up the whole profession, and cause it to be sought by quite a higher class of minds."

The foregoing extracts from the letters of Mr. Tayler and Mr. Martineau indicate the reasons which influenced the Trustees against "exhibitions of small amount for candidates less advanced," not only at the time the letters were written—1859, but for some years afterwards. It was found, however, eventually that while it was right to adhere to the high standard recommended, as far as scholarships were concerned, the Trustees would not be justified in withholding a few grants to young men for preliminary studies under approved instructors. In the pages of this sketch, treating of a subsequent period, it will be seen that as, at the beginning so in later years, experience

dictated altered regulations, and that without forgetting the general principles so clearly stated by the professors of Manchester New College, still the increase of the funds, the deficiency of a certain class of candidates, and the opportunities of additional usefulness, required that the benefits of the Trust should be extended to a wider circle.

CHANGES IN THE TRUST.

In reviewing the first seven years of the Trust it may be right to notice some secessions which took place. It can be easily imagined that without any serious disagreement eighteen gentlemen would not at once view every question in the same light. In accordance with the liberty of action granted by the founder many of the Trustees wished that the name of the Trust should be irrespective of theological distinction, and they proposed to substitute Hibbert for Anti-Trinitarian. This was objected to by a few

who considered that the founder's chief object was to oppose a narrow, unscriptural orthodoxy and to promote "the spread of Christianity in its most simple and intelligible form." But the principal point of difference about the same time was : whether the country trustees ought not to have their expenses paid; the affirmative being advocated on the ground, first, that the Deed was favourable to it; secondly, that it was not fair to expect gentlemen living at a distance to sacrifice money as well as time; and thirdly, that if such gentlemen were prevented attending regularly, the chief management of the Trust would inevitably devolve on the London Trustees. The subject having been debated at several successive meetings, with a result adverse to the claim for expenses, the following regulation was introduced into the new code adopted December, 1858:—No. XXII. "No part of the Trust Funds shall be devoted towards the endowment of any professorship, nor for the personal expenses of any Trustees incurred in attending the meetings of the Trust." This, however, was not considered decisive; the Trustees who were dissatisfied appealed again to the language and the spirit of the Deed itself, and at length it was resolved, December 1859, that Mr.

Field should be requested to take Counsel's opinion on the following points: first, "Whether the travelling expenses of the Trustees can be legally allowed; secondly, If so, whether the latter part of the twenty-second regulation is necessarily illegal." Mr. Rolt, Q.C., was applied to, and answered thus:—

"I think the whole matter in question is referred to the judgment of the Trustees, to be exercised by them at their regularly constituted meetings; it therefore appears to me that the travelling expenses of the Trustees to attend meetings might be legally allowed if the Trustees should think fit to pass a Regulation to that effect; and also that the existing twenty-second Regulation as to the non-payment of travelling expenses is not illegal, and that the proper regulations of the Trust as to the place where the Trust is to be administered and the residence of Trustees, will be such as the Trustees shall in the fair exercise of their judgment think proper. It seems to me that Mr. Hibbert's especial object was to leave every detail of the Trust as open and flexible as possible. Two or three of the provisions of the Trust Deed (not the Schedule) are no doubt fundamental, and could not be departed from by the Trustees; and though the provisions in the Deed that the costs, charges and expenses of the Trustees shall be paid out of the Trust Fund may be of this class, I do not think the true construction of this provision deprives the Trustees of the power of passing such a Regulation as the twenty-second."

The announcement of this opinion was followed immediately by several resignations. Within six years nine gentlemen, all country Trustees, either withdrew from the causes specified or became disqualified by non-attendance for two years. They were Mr. T. Wrigley, 1857; Mr. R. Worthington, 1858; Mr. J. Grundy, 1859; Mr. W. Coffin, 1859; Mr. T. Ainsworth, 1860; Mr. W. P. Price, 1861; Mr. C. Paget, 1861; Mr. S. Stone, 1862; Mr. A. Lupton, 1863. Mr. W. P. Price was soon re-elected, and few, if any, country Trustees have attended more regularly. Within the last ten years the changes have been comparatively few, and all, with one exception, have been occasioned by death.

EXTENSION OF GRANTS.

The decision of a majority of Trustees against paying the expenses of country members, whether wise or not, indicates, at all events, a regard to economy.

That the funds have been all along well attended to and carefully applied is obvious alike from the entries in the minutes and the state of the finances at the present time. If there had been any cause for doubt in this respect it would have been discovered by that scrutinising body, the Charity Commissioners, who, in accordance with their custom in all such cases, applied, about five years since, to have the accounts sent to them. The Trustees, finding that this application was legal, complied with it, and could not regret that the management of fifteen years should be tested, so far as finance was concerned, by an outside tribunal accustomed to look narrowly into the appropriation of trust funds. Certainly there have been times when questioning has arisen in the minds of the Trustees themselves whether larger, better results might not be obtained. To have seen a greater number of scholars and fellows would have been more satisfactory than the accumulation of the fund until it reached twenty-five thousand pounds. Considering therefore the small number of Anti-trinitarian congregations seeking ministers of the highest culture, the Trustees have gladly listened from time to time to any suggestions for greater usefulness in the discharge of their obligations. One of them was

made in the year 1868, by the Rev. C. Wicksteed, to the effect that grants of books should be made to such scholars and fellows as were deemed worthy. After due consideration six of those gentlemen were informed that grants would be made to them of the value of twenty-five pounds each,—the books to be selected from lists furnished by the grantees, and suitably bound and impressed with the arms of the founder. Similar presents of books have been continued in succeeding years, and it is hoped that many of the libraries of our future ministers will contain these pleasant memorials of connection with the Trust. Another means of usefulness in accordance with what is believed would have been the wish of the founder, has been adopted in giving aid to literary undertakings requiring leisure and research. By means of this aid gentlemen have been enabled to withdraw from their usual pursuits, travel in foreign countries in quest of fresh knowledge, and defray the expense of publishing their books When grants are made in ordinary cases of visits to the continent the Trustees are entitled to written reports of what has been done, and it may now be hoped that both visits and reports will in future have a more definite and practical direction.

A former scholar, having applied not long since for further aid to enable him to study the modern school of Dutch Theology and Criticism, promises a paper on the Liberal Churches in Holland. Why should there not be similar results with regard to other countries where free enquiry has prevailed and is reviving, or perhaps is only just kept alive:—America, Hungary, Germany, Italy, Switzerland, France? The students would visit those countries, learning the state of religious opinion and the nature of the influences in operation, listening to eloquent preachers and studying successful pastoral efforts, thankful for every opportunity of mental enlargement and ever bearing in mind the work to which they had devoted themselves as well as their own relations to the Universal Church.*

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* The following suggestions of the Rev. J. Martineau, taken from a letter of the authorities of Manchester New College to the Trustees in 1862, indicates more fully what might be done in this direction. "Suppose a student of earnest and serious mind to be in the enjoyment of a Hibbert Scholarship or desirous of having one, at the time of his leaving College. The Trustees might send him on a definite mission; say to France, with instructions to make himself thoroughly acquainted with the usages, education, institutions and periodical or other Ecclesiasti-

PROPOSAL OF A HALL AT ONE OF THE OLD NATIONAL UNIVERSITIES.

In accordance with the desire to make the Hibbert Trust as useful as possible, was a suggestion made at the beginning of the year 1872. For some time it had appeared to some of the Trustees that a portion of the funds at their disposal might be employed in founding a Hall of Liberal Theology at one of the old National Universities. The Trust Deed had forbidden any expenditure on buildings, but it was considered that a local habitation would probably be

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cal literature, of the Protestant church of that country, and to present a careful report of the results. He would go with adequate personal introductions. He would be unable to get up this sort of information from books—and would necessarily be thrown into direct intercourse with *men*. He would be forced to master the language (indeed should be examined in it for his Scholarship): would hear the preachers—be admitted to the Catechetical classes—attend the schools—catch the shades of doctrinal sentiment, and visit the libraries and book stores. This kind of life, in harmony with his sympathies, yet on quite a new beat, and among foreign scenes and persons, would more than anything I can imagine, shake a man out of his shell, and give him the free courtesy and flexibility in which the Student

provided by generous friends to the object, if one or more professorships could be founded and a plan in all respects satisfactory adopted. An impulse was given to the discussion of this subject by the recent legislative enactments throwing open the Universities to members of every religious community. It was believed that the founder himself, who was an undergraduate of Cambridge, and who often spoke of his college life with interest, would have liked that, when tests were abolished, Anti-trinitarian students should be able thus to obtain the high culture which he valued. On the other hand it was also seen that

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and the Minister are so apt to be deficient. In contact with modes of thinking and expression different from his own, he would have a chance of escaping from the narrow conceit and ungraciousness by which many a worthy man is spoiled. And while himself benefited, he would add a useful memoir to the history of Protestantism, circulating new ideas and sympathies amongst us at home. This is the kind of mission on which the Trustees might send their Scholars with real promise of good, I have referred to the French Protestant enquiry solely as a sample of what I mean. It seems far from improbable that such travelling Fellowships, with defined objects, might contribute to establish links of friendly connexion among liberal Christians at home and abroad."

unless the removal of Manchester New College could be included in the scheme—a step involving most serious considerations, and likely to be attended with very great difficulties, it would be useless at present to make any effort for the purpose. Clearly, therefore, the first move was to invite a conference with the authorities of the College, which was done by a resolution, assuming that both parties were alive to "the value of the new educational measures brought within their reach" by the abolition of tests in the ancient Universities, and suggesting that "the great principle of the 'unfettered exercise of private judgment in matters of religion' might be promoted by combined action." The proposed conference was held at University Hall, London, in February, 1872, and presided over by Mr. Mark Philips. Thirteen gentlemen attended on behalf of the two institutions. The subject was discussed at considerable length and in the most friendly spirit, but without any immediate result. The difficulties of removing Manchester New College to Oxford or Cambridge "for the present" were considered insuperable, and the Conference adjourned "to consider what other scheme might be practicable for the more efficient co-operation of the two Trusts for their common objects." On present-

ing their report the Hibbert Committee were re-appointed, but no further proceedings have been taken. It should be added, however, that on every other occasion, as on this, great willingness has been shown by the older institution to advance the objects common to both Trusts. The note in a preceding page containing Mr. Martineau's opinion as to utilising the travels of the Hibbert scholars is found in an interesting letter dated June 1862, signed by the Rev. W. Gaskell as chairman of the Manchester Committee, and containing many valuable suggestions.

For similar aid from representatives of the same body the Hibbert Trust is often indebted at those pleasant summer meetings when Visitors, Examiners, Scholars and Fellows join the Trustees in accordance with the kind wish of the founder, and, while thankfully cherishing his memory, consider how they can best carry out his purposes.

GRANTS FOR TRAVELLING SCHOLARSHIPS.

Another effort for the more efficient working of the Trust appears likely to be successful, notwithstanding a departure to some extent from the original plan. The small number of candidates within the narrow area prescribed by the Regulations had often been a subject of regret. It has been stated in a previous page that, while adhering to their original requirements of a high standard for scholarships, the Trustees at length extended their grants in a few cases to candidates needing preliminary aid. But seeing that the usefulness of the institution was still below what might fairly be expected they resolved in June 1873 to take steps for attracting scholars from a yet wider range, and to dispense with some of the conditions previously required. New regulations were adopted, giving the Trustees power to grant one or more Travelling Scholarships of £200 a year, tenable for two years, with power to continue the same for a third year if they think fit. By these Regulations a Scholarship may be granted to a graduate of any University in Great Britain and Ireland, not having held a Hibbert Scholarship previously, who shall

make application to the Trustees for such a grant and shall satisfy certain stated requirements. He must have attained the age of 21 and not be older than 28; he must furnish satisfactory evidence as to his academical career and degree, his capacity for original research, his physical health and his personal character; he must also undertake to become a student in some foreign University, with a view to such a course of study as may be approved by the Trustees. To each half-yearly meeting he will be expected to transmit satisfactory assurances that he has continued to make good use of his opportunities; and in order to show that he is in harmony with the great principle of the Trust, while the intention to follow the ministerial profession is dispensed with in his case, he is yet required to tender a written declaration "That in matters of Religion and Theology he exercises private judgment, free from any fetters of written or unwritten declarations of faith; and for the better cultivation of such judgment is anxious to devote himself to the scientific study and treatment of those matters in the spirit of unprejudiced search after truth, in so far as he may be able to discern it by means of the widest learning he can attain."

The announcement that this plan was to be acted upon by the Trustees, and that one or more travelling scholarships of £200 a year each for two years would be granted at once if the conditions were satisfied, soon brought a large number of applicants. No less than sixty-nine gentlemen living in all parts of the kingdom, and studying amongst religionists of almost every denomination, wrote letters of inquiry, many proposing to send the requisite testimonials. The number from whom the Trustees had to select was finally reduced to eleven, and from these they chose as the first travelling scholars under the new regulations:

David Patrick, M.A., Aberdeen, and B.D., Edinburgh.
George B. Gould, M.A., Glasgow.
Reginald W. Macan, B.A., Oxford (Christ Church).
Carveth Read, B.A., Cambridge (Christ's).

In concluding this sketch of the history of the Hibbert Trust let me remark how amply the wisdom of its founder has been justified, in his law of liberty, by the course of events and the current of human thought. Since he signed his truly generous Deed another generation of cultivated men have come forward, subject to new influences in questions of religion and theology, prepared to give wider scope, though perhaps under different names, to the prin-

ciples he advocated. The four gentlemen who accepted travelling scholarships in the spirit indicated above, and who, be it observed, come from four different seats of learning, are only representatives of a very large number in the North, South, East and West, cherishing similar aspirations. Within the last thirty years not only have our old national Universities been thrown open but education everywhere has taken a higher range; English literature, if less rich and instructive than we could wish in some departments, is yet more free from the *odium theologium* than it used to be; and the world, on all solemn points of faith and duty, is encouraged to *think* instead of being compelled to *obey*. Who that knows what has passed and is passing in the churches—the Church of Ireland disestablished, the Church of England torn by inward dissension, the Church of Scotland holding courts for the suppression of heresy, the Nonconformists of all denominations more consistent in the application of their principles—who can contemplate all this and not admit that Mr. Hibbert was justified? If his Trustees had been bound to promote a certain set of theological opinions under all circumstances what a different mission would they have had from that

which enables them to guide their course by the light of intellectual progress, and to avail themselves of the various phases which that progress may assume, while ever holding fast to "the promotion of Christianity in its most simple and intelligible form." The quarter of a century prescribed by Mr. Hibbert for the first trial of his scheme is now drawing to a close; it will devolve on the Trustees in the interval to consider well what the past has to teach and what they can discern in the future; at their various gatherings they will miss the counsel of the brethren to whom they always looked for wisest guidance and never looked in vain; but they will aim, under whatever discouragements, to be true to the Trust with which they have been honoured, sparing no effort to meet varying wants as they arise, and hoping that at the end of another twenty-five years more adequate results may be accomplished.

ADDITIONAL BIOGRAPHICAL SKETCHES.

MR. EDWIN FIELD.

I cannot finish the work which my brother Trustees requested me to undertake without some special mention of two of the most useful and prominent members of the Trust—Mr. Edwin Field and Mr. Mark Philips. Consulted at the beginning by the Founder, associated through more than twenty years in carrying out his wishes, they not only attended regularly the various meetings but corresponded in the intervals on every matter of importance. Who and what those gentlemen were is well known to all who acted with them, but in future years it may be well that there should be some memorial in these pages of the Trustees whose opinion was always of the

highest value, and whose loss will long be sincerely lamented.

The first of these friends who applied himself to the duty and the first who was taken from it was Mr. Edwin Wilkins Field. Born in 1804, he was the eldest son of the Rev. William Field, a Dissenting Minister at Warwick, and the friend and biographer of Dr. Parr. He was also descended from Oliver Cromwell,—his grandmother on his father's side having been the great-great-granddaughter of the Protector.* Field was educated at his father's school, and articled to Messrs. Taylor and Roscoe, eminent solicitors in London, whose firm he eventually joined as a partner in conjunction with Mr. W. Sharpe, who had been his associate in business since 1826. While the great ability of all these gentlemen ensured a large amount of professional success, their intellectual tastes and connections brought them into contact with

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* "Thou wert strong
And fearless, seeking worthy ends alone.
The energy of will inheriting
Of Cromwell, thy stern ancestor, thy power
Was wielded resolutely, in the cause
Of peaceful progress and thy country's good."

Lines by W. S. C., in Dr. Sadler's Memorial Sketch of E. W. Field

most agreeable and influential society.* Through a long life Field was a fervent lover of art; his own drawings, made in successive vacations chiefly on the banks of the Thames, fill many folios, and his services to the interests of art were of incalculable value; so that "one who knew him intimately made the remark that after a time it will seem almost incredible that there were not two Edwin Fields, the laborious lawyer and law reformer and the friend of art and artists."†

Probably it was chiefly as a Law Reformer he became known to Mr. Hibbert. His name had been in this way before the public to some extent almost ever since he began to practice. About the year 1842 it was frequently mentioned with reference to

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* Mr. Edgar Taylor was descended from Dr. John Taylor, author of the Hebrew Concordance, and nearly related to the Norwich family of Taylors. Mr. Roscoe was son of the author of the Life of Lorenzo de Medici, and Mr. Sharpe, nephew of Samuel Rogers the poet.

† Dr. Sadler's Memorial Sketch, p. 65. Two things ought to be specially remembered in connection with Mr. Field's friendship for art and artists,—his zeal in forming the Flaxman Gallery of University College, London, with the aid of Mr. H. C. Robinson, and his energy in turning to good account Mr. Felix Slade's munificent bequest by promoting the Slade Professorship of Fine Arts in the same College.

the concentration of the Law Courts, on which he was examined before a Select Committee of the House of Commons. From that time till 1859, when her Majesty named her "trusty and well-beloved Edwin Wilkins Field," Secretary to the Royal Commission for obtaining and approving a plan upon which the new courts should be built, and even up to the time of his death he was incessantly devoted to that great object. But going back to 1842 Mr. Hibbert would be aware of his laborious and successful efforts on behalf of another important measure—emanating from the religious body to whose principles they were both attached, a measure intended to give fair scope to those principles—the Dissenters' Chapels Bill. It was Edwin Field who saw more clearly than any one the danger of losing chapels, cemeteries and endowments held by Anti-trinitarian Nonconformists, unless a law were obtained to protect them, and it was he who worked more efficiently than any one with the Government, with members of Parliament, with Committees and Ministers and Congregations to overcome the difficulties of the case. Nor was he satisfied with having gained his point; there must be a memorial of a measure so important to the English Liberal Dissenters; there must be a place where

their sons, then virtually excluded from the national seats of learning, could have the advantage of college life and college training; he gathered friends together, and University Hall, in connection with University College, London, was founded—on the same principles as those which the Dissenters' Chapels Bill was framed to protect, and with a high intellectual aim which, in all his efforts, he never lost sight of.

All this would be known to Mr. Hibbert and induce him to consult Mr. Field on the object he had in view. A paper, dated Bedford Row, London, March, 1847, and published in the Christian Reformer for April, 1853, shows what the one wished to do and how the other advised it should be done. Mr. Hibbert's *aim*, as stated in this paper, was "to elevate the position and public influence of the Unitarian Ministry;" the *means* he had in view were an addition to the stipends of those who engaged in it, and college exhibitions to students. Mr. Field discusses these means, points out that additions to stipends are liable to great abuse, argues that all pecuniary inducements to enter the ministry should be avoided as much as possible, and advocates with his usual vigour the giving opportunities

of higher intellectual culture to the best men already devoted to the work. It is impossible for the few now living who knew both Mr. Hibbert and Mr. Field, and who have carefully read the documents relating to the formation of the Trust, not to see clearly that the noble generosity of the founder was put into shape by his friend and legal adviser. Nor is this obvious only in the original Deed and schedule; the spirit of the large-minded promoter of the Dissenters' Chapels Bill and of University Hall can be also traced in every subsequent regulation of the Trust which was adopted during his life. There were times, perhaps, when he did not give sufficient weight to views less enthusiastic, and as some persons thought, more practical than his own. His ardent and sanguine nature may have often led him to prefer a distant good to one near at hand, but the largeness of his object generally induced his friends to believe that *he*, at all events, discerned it, while his ability, earnestness, benevolence and self-sacrifice made them willing to follow when he was the leader. "Like the beginners," says his affectionate biographer, "of those grand old Roman Catholic Cathedrals on the continent, who laid foundations on which choir and chancel would be built in one

century and nave and transept in another, and spire in a third, he was never so satisfied with his labours as when they were for an object begun on a large scale, with a view to additions made by after generations." *

Notwithstanding his decisive manner of dealing with questions of which various views were taken, few men had a larger circle of friends, or were more sincerely loved. A chapter might be written on the remarkable proofs of affection and gratitude he received during half a century of public service from the widely different bodies to whom he had rendered benefits. "Congratulate me," he says in a letter to his friend Crabb Robinson, "a hundred of my old clerks have subscribed to have my portrait,"† and then he says in substance, "this, too, from men for whose work I have had the praise, and who have no more favours of any kind to expect from me." As he always refused payment for professional aid to any cause in which he was interested it was some relief to friends who felt an overpowering obligation to show their sense of it in the best way that occurred to them. The old Water Colour Society presented him

* Dr. Sadler's Memorial Sketch, p. 140.

† p. 59.

with a folio containing thirty very valuable drawings by its members, accompanied by an illuminated card with the autographs of the contributors; and a similar contribution from another society—"the Langham"—formed for figure study. After the passing of the Dissenters' Chapels Bill, when his health had suffered from his immense exertions, a considerable sum of money was raised for some suitable testimonial. This he requested might be appropriated to the rebuilding of an ancient chapel in which his father ministered. To Mr. Hibbert's request that he would make the usual charge for all the time and labour he had bestowed on his Trust Deed, and to Her Majesty's government who proposed to remunerate him for his services as secretary to the Royal Commission for rebuilding the law courts he gave the same answer,—the pleasure he derived from such services was a sufficient reward. All this rare self-sacrifice could not fail to be remembered when the life so fraught with blessing was suddenly and mysteriously taken. At the end of his friend Dr. Sadler's most interesting and instructive biography is the address which Sir Roundell Palmer, afterwards Lord Chancellor, delivered in presiding over a meeting in the Hall of the Incorporated Law Society to promote "a suitable

and permanent memorial." The president uttered these remarkable words, "I do not think that within my time there has really been any bereavement to the Profession more strongly and generally felt than the loss which we sustained last year." . . . "I hardly ever remember a man so zealous and enthusiastic in every thing he undertook, and at the same time so safe never to overstep the limits and bounds of honour and virtue." Slight as the consolation was of joining in the tribute thus proposed a considerable number of friends availed themselves of it, presenting a variety which showed in how many directions good had been done. The Lord Chancellor, the Vice-Chancellor, the Master of the Rolls, other Judges, Members of Parliament, Members of the Council of University College, Royal Academicians, Hibbert Trustees, Literary men, private and professional friends, Barristers, Solicitors, Clerks — all united to show their deep sense of their common loss. Nearly two thousand pounds were promptly subscribed for "the permanent and suitable memorial." Fifteen hundred pounds are to be appropriated to a statue of Mr. Field in the New Law Courts by Mr. Foley, R.A., "whose long and intimate friendship, no less than his great eminence as a sculptor,

specially qualify him for the task."* The remainder is devoted to the purchase of a Library of Books for Students in the Slade School of Art, in University College, London.

How that earnest, useful, happy life was ended is soon told. Mr. Field, it is well known, liked to live as much as possible near and upon the Thames. In addition to his usual hospitable home at Hampstead he had a house on the most pleasant part of the banks of his favourite river, where he spent a large portion of his leisure and often enjoyed having his friends around him. On the 30th July, 1871, he took two of his valued clerks for a sail in his boat which was upset by a gust of wind, and Mr. Field and one of his clerks, "the first he ever had," after clinging to the boat a few minutes and trying to reach the shore, were drowned.

His biographer, having noticed the consternation caused by the event, adds: "But the recollection of his own views of death and of his personal wishes in regard to it, and of the way in which his last strength was spent (endeavouring to save his clerk and perishing in the attempt), brought with it the

* Report of the Committee.

feeling that he himself would acquiesce in such a close of his earthly days and would not recall one word he had uttered in praise of the old river of his heart."

His remains were laid in a vault in Highgate Cemetery next that which contained those of his friend Henry Crabb Robinson, whose executor he was and with whom he had worked for many years on the Council of University College and in other ways for the interests of religious liberty and in the cause of art.

Another friend, W. S. C., whose lines I have already quoted, writes

> "Oh! if our lives be measured, not by years,
> But by great deeds of public usefulness,
> By works well done, in faith, in hope, in love,
> How few of us can reach thy mortal span.

MR. MARK PHILIPS.

The high regard of Mr. Hibbert for Mr. Mark Philips has been mentioned in the preceding pages. They were connected by a family tie and they were attached to the same principles of religion and politics. The position occupied by Mr. Mark Philips also made it desirable that he should be the first person named in this important educational trust. Mr. Robert Philips of Heybridge, with whom he was associated in the deed, was another cousin of similar opinions, considerable influence and acknowledged judgment in matters of business. That this gentleman had the confidence of the religious body for whose benefit the Trust was chiefly intended may be inferred from the circumstance that he filled for five years the office of President of Manchester New College. He died in the year 1853, having attended only one meeting of the Trustees—the first.

Mark Philips was born in 1800 at the Park near

Manchester. His father, Mr. Robert Philips, was a prosperous merchant of high repute; his mother was daughter of Mr. Matthew Needham of Nottingham. He was educated first at the school of the Rev. James Tayler of Nottingham, and afterwards at Manchester New College and the University of Glasgow. Devoting himself to business he became associated with his father and younger brother—Mr. Robert Needham Philips—in an old-established firm, also with Mr. George William Wood in an important shipping house. Of each of these gentlemen honourable mention is made by all who knew them. The father is described as "an ardent Reformer, a liberal supporter of local charities, and a consistent advocate of popular rights."* Mr. R. N. Philips has followed his father's example and participated in public honours and duties with his brother. In 1857 he served the office of High Sheriff. In 1858 he was elected M.P. for Bury, which he has represented, with the exception of one Parliament, ever since. At an

* Manchester Guardian, December 24th, 1873. Memoir of Mr. Mark Philips, from which a large part of the information in this sketch is taken.

early period of the Hibbert Trust he was appointed a member, and has always taken a warm interest in the administration of its affairs. Mr. George William Wood was a man of great energy and ability, much interested in the education of the people, an efficient labourer in every good cause, and well known as the representative in Parliament successively for South Lancashire and Kendal.

The first appearance of Mr. Mark Philips as a public speaker was in the year 1826. A meeting had been called at Manchester to consider the deplorable condition and disheartening prospects of the country. "Trade was bad; food was dear; the working classes were in great distress, and the Corn Laws were making cruelly apparent the injurious effects of unjust legislation." "At the conclusion of a short but energetic speech Mr. Mark Philips apologised for addressing the crowded assembly as a young man, and said that when tens of thousands were suffering the deepest distress, it was an imperative duty to stand forward and endeavour to relieve the wretchedness which had been occasioned by partial and oppressive laws." Encouraged by the success of his earliest speech he took an active part on many other occasions of public interest. He again spoke with

great effect in 1830 at a meeting to congratulate the friends of liberty on the success of the French Revolution of that year, and was appointed one of a deputation to visit Paris and present an address to the French people. In the following year he joined his fellow townsmen in their strenuous efforts for a reform of the English representative system; and, while his venerable father was leading an attack on the rotten boroughs at one meeting, he made spirited speeches at another, exposing the anomalies and inconsistencies, the disgraceful history and the practical evils of the existing electoral law.

At length on the 7th of June, 1832, the great Reform Bill received the Royal Assent. Manchester was enfranchised, and to whom could the Liberal party look with more satisfaction than to Mr. Mark Philips? With him they associated Mr. Charles Poulett Thompson (afterwards Lord Sydenham) known as an enlightened advocate of every liberal measure, and already selected by the electors of Dover as their candidate in the approaching contest. That there should be some difference of opinion, even among Reformers, in so large a constituency as that of Manchester is not surprising; and accordingly on one side the Whig section put forward

Mr. Samuel Jones Loyd (afterwards Lord Overstone), and the Radicals, Mr. William Cobbett, the celebrated political writer. The Conservative candidate was Mr. John Thomas Hope. In every polling booth "Honest Mark," as he was called, took the lead, and the numbers at the close were the following :— Philips 2,923, Thompson 2,068, Jones Loyd 1,832, Hope 1,560, Cobbett 1,305. Mr. Thompson was elected at Dover, but preferred taking his seat for Manchester. Mr. Philips continued to represent his native town fifteen years. Prior to the election in 1847 his health had become so impaired that he found it necessary to decline offering himself again. The Manchester Reform Association, seeing that the step was inevitable, "held a meeting at which many eloquent tributes to his meritorious labours were paid by various influential townsmen, and a resolution was unanimously passed that the enlarged views of great commercial and political questions, the political rectitude, the private benevolence, and the minute attention to local interests, which had distinguished his career would never be obliterated from the grateful memory of the constituency of Manchester."

It was soon after the close of Mr. Mark Philips's

Parliamentary life that his relative, Mr. Robert Hibbert, requested him to become one of the Trustees of the Fund he wished to create. And when it is remembered that the proposal meant that he should take the initiative in all the arrangements that would be necessary, some idea may be formed of the tribute to his consistency and the confidence in his judgment. Many men suffering from exhaustion in the public service would have declined the labour. Mr. Mark Philips might have fairly pleaded the need of perfect rest for some years; but his love of the cause which Mr. Hibbert wished to serve was too strong to allow him to do so. Undoubtedly much of his willingness may be attributed to his knowledge of the aid he would receive from Mr. Edwin Field, on whose legal skill he could place the most perfect reliance, and of whose earnest devotions to the interests of religious truth and freedom he had had abundant proof. Happy was it for all who were concerned that he consented to put his hand to the work; no one who knew him ever doubted that he would take an interest in it as long as he lived. And now who can recall his genial presidency through so many years, or his wise counsel on all matters of business without grieving

that the place which knew him will know him no more? He died December 23rd, 1873, at his residence, Welcombe, Stratford-on-Avon. His remains were interred at Snitterfield, being carried to the grave, a distance of three miles, by his own men at his own request. He wished all the arrangements for the funeral to be plain. "Simplex Munditiis," the family motto, was faithfully remembered.

So completely was Mr. Mark Philips identified with the Hibbert Trust that no apology will be needed for a few further particulars slightly altered from the Memoir in the *Manchester Guardian*, beginning with an extract from a speech on taking leave of the electors of Manchester.

"To have been connected with you for fifteen years as your representative places me in a position which few men have ever held in any constituency. But there are times when men's health and feelings tell them that they must have some rest from those undertakings which are too much for their energies. Though I retire from the representation of this great town, I shall not retire from taking still the deepest interest in all its institutions and in its general welfare. And as my family have been connected with this borough for more than a century, and have, therefore, seen

it in its progress from almost a village to the enormous town it now is, some of them must have looked forward to what it might become after their removal. The time has been when my own father, because he undertook to support the same views and principles which I have endeavoured honestly to advocate on your behalf, was mobbed by his fellow-townsmen, and ran in danger of his life. I, by one of those extraordinary changes which take place in the feelings of men, when right feelings predominate over wrong, was selected as one of the first representatives of Manchester when it became a borough under the Reform Act. All I can say of myself is, that I have endeavoured to hold the trust faithfully and purely; and I believe no man can say that I have ever made use of the position which you have afforded me for any other purpose than for your advantage. I take leave of you as your representative, but I hope never to do so as your fellow-townsman."

It would require a sketch of the parliamentary measures of the fifteen years from 1832 to 1847 to give an adequate summary of Mr. Philips's public life and of his career in the House of Commons. Nothing that affected the liberties or interests of his countrymen could be indifferent to him. But especial mention must be made of the extraordinary and persistent efforts which, in conjunction with other leaders of the Anti-corn-law League, he put forth, to obtain the entire abolition of the bread tax. Throughout this prolonged agitation his purse was ever open, and his time, influence, and abilities were unsparingly devoted to the cause. He had given to it the first-fruits of his political

studies when it had as yet made little progress, and was but ill understood, in years long antecedent to any such important movements in its behalf as were initiated by the League; and he supported it with unflagging zeal from its "day of small things" to the hour of its triumphant success.

Of popular education he was always an earnest advocate. He presided at the great meeting in 1837, in the Theatre Royal, Manchester, which gave a stimulus subsequently to the establishment of the Lancashire Public Schools Association, itself in turn the precursor of other organisations culminating in the Elementary Education Act of 1870. The repeal of the taxes on knowledge, and the promotion of the civil rights of Dissenters and of all other religionists, attracted also his sympathy and aid. In connection with the eminent firm of which he was so long a partner, his concurrence could always be assumed for every wise and liberal proposal which sought, by the Saturday half-holiday, the early closing of warehouses and shops, or other means, to ameliorate the position of the industrious and hard-working classes.

In the House of Commons, where he was a favourite and popular member, the soundness of his judgment, the moderation which tempered his zeal, his tact and fairness, his fidelity to the principles he had espoused, and his transparent honesty of purpose, conciliated the regard and esteem of all parties. Successive Governments, both Conservative and Liberal, frequently sought his advice on commercial and other questions, and deferred to his knowledge and experience.

One of the later occasions on which he took a prominent part in the debates was the introduction of the Dissenters' Chapels Bill. He was appointed to the chairmanship of the Committee, which had been rendered vacant by the sudden death of Mr. George William Wood, M.P. During the progress of the Bill it received the concurrent support of the several learned lords, the chancellor and ex-chancellors, who had successively sat in judgment, or been otherwise engaged, on hearing of the Lady Hewley Trust case in the Court of Chancery,—a fact which almost inevitably ensured its final success. Amongst its advocates and friends were some of the most brilliant and accomplished statesmen of the day, such as Mr. Gladstone, Lord Brougham, Lord John Russell, Mr. Macaulay and Mr. Shiel. On the motion for going into Committee on the Bill, Mr. Mark Philips made an able and argumentative speech, the closing portions of which may be quoted as at once characteristic of the man, and of the principles he cherished:—"I believe no one has been more pressed to oppose this Bill than I have been; but let me say this, that I value my honour and independence much more than I do a seat in this House. I shall give my support to the measure; and I tender my best thanks to the present Government for having risen upon this occasion superior to all party influences. They have endeavoured to reconcile religious differences among various classes of the community, and thus striven to carry out the true principles of civil and religious liberty."

On the retirement of Mr. Philips from public life he took up his residence at Snitterfield. More recently he

lived at Welcombe, a family estate near Warwick, in a house which he completed not long before his death. Here, he entered with his accustomed energy and zeal on the engagements and pleasures of a country squire. The improvement and extension of his property, the supervision of his farms, the comfort of his cottagers, and the education of their children, found scope for his intelligent and benevolent activity, and supplied at the same time the sources of health and the opportunities for repose which he had so long desired. In the year 1851 he filled the office of High Sheriff of Warwickshire.

Of these eminent social qualifications which made him so great a personal favourite much might be said. He was remarkable for an inexhaustible fund of quaint and curious anecdote, unfailing geniality and good-temper, and a sense of humour which, though robust, was not unmingled with the tenderness flowing from a kind and sympathising heart. His religious opinions and connections were those of the Unitarian body, of which he was, both by descent and personal conviction, a faithful and consistent member. The generous aid he rendered through life to its various agencies and interests it is needless here to detail. With many of its leading ministers and active laymen he maintained the most friendly and constant relations. Of Manchester New College he was ever a cordial friend, zealously supporting its distinguished principle of educating men for the Christian ministry, without imposing any test, or inculcating the doctrines of any particular sect. He was appointed its president in 1842, an honour which he

retained till 1846; resuming it in 1871, and holding it till his death.

Of Mr. Philips's private charities it is enough to say that their name was legion; and, in addition to the invaluable political services which he rendered to his native town, he contributed numerous and generous benefactions to its educational and benevolent societies. Very lately he sent a donation of £100 towards the effort now being made to pay off the last mortgage on the property of the Mechanics' Institution. No great scheme of wise and philanthropic endeavour ever failed to receive his prompt and substantial aid. The proposal for a free public library in Manchester at once commanded his support; so did the movement for securing to its humbler citizens the recreative influences of public parks. To this movement the Queen gave £1,000, Sir Robert Peel £1,000, and Mr. Mark Philips £1,000; and the three parks were named after them.

The following letters of Lord Melbourne and Mr. Robert Philips, written just before the coronation of her present Majesty—letters of which Mr. Hibbert spoke in high praise, will be an appropriate conclusion:—

"Downing Street; June 19, 1838.

"SIR,—Although I have not the honour of your personal acquaintance, the character which I hear of you from all quarters is such as to induce me to believe that it would be creditable to the Administration and satisfactory to the country, that you should receive some mark of distinction at the approaching coronation. I hope that this will also be agreeable to your own feelings, and in that case I beg to say

that I shall be happy to advise her Majesty to confer upon you the dignity of a baronet; and remain, sir, with great respect, your faithful and obedient servant,

"MELBOURNE.

"Robert Philips, Esq., The Park, Manchester."

"The Park, Manchester.

"MY LORD,—I feel proud that you should from any quarter have heard anything of my character which induces you to believe me worthy of any mark of public distinction. I seek no honour, my Lord, in return for any past services I may have rendered the cause of Reform. I have been through a long life a sincere, and I hope a consistent reformer, and I am amply repaid for any exertions or sacrifices in so good a cause in having been permitted to live to see those principles triumph which are now so zealously advocated by your Lordship.

"It has been a matter of great gratification to me to see my son returned as one of the first representatives for the borough of Manchester. I am ambitious of no higher distinction to my family; and in very respectfully declining the honour of a baronetcy, tendered by your Lordship, I trust that I shall not be deemed guilty of any want of courtesy towards one for whom I entertain, on public grounds, the highest esteem.

"I have the honour to be, my Lord, your faithful and obliged servant,

"R. PHILIPS.

"To Lord Viscount Melbourne, &c."

FIRST EIGHTEEN TRUSTEES,

JULY, 1853.

* Thomas Ainsworth, Esq., The Flosh, Whitehaven.
* Edwin Wilkins Field, Esq., 36, Lincoln's Inn Fields.
Thomas Field Gibson, Esq., 124, Westbourne Terrace.
* Richard Greaves, Esq., Cliff House, Warwick.
* John Grundy, Esq., The Dales, Stand, Manchester.
James Heywood, Esq., M.P., F.R.S., 26, Palace Gardens.
John Pemberton Heywood, Esq., 6, Connaught Place, West.
Timothy Kenrick, Esq., Edgbaston, Birmingham.
* Arthur Lupton, Esq., Newton Hall, Leeds.
* Richard Martineau, Esq., 17, Westbourne Street, Hyde Park.
John Manning Needham, Esq., 41, Gloucester Square.
* Charles Paget, Esq., Ruddington Grange, Nottingham.
* Mark Philips, Esq., Snitterfield, Stratford-on-Avon.
* Robert Philips, Esq., Heybridge, Staffordshire.
Robert Needham Philips, Esq., The Park, Manchester.
William Philip Price, Esq., M.P., Tibberton Court, Gloucester.
* Robert Worthington, Esq., Manchester.
* Thomas Wrigley, Esq., Timberhurst, Bury.

Of the above eighteen the eleven marked with asterisks have died or withdrawn from the Trust. May, 1874.

CHANGES IN THE TRUST.
1853—1874.

Mr. R. Philips, died 1853,
Succeeded by Mr. W. Coffin, M.P., 1854.
Mr. T. Wrigley, ceased 1857,
Succeeded by Mr. T. Ashton, 1858.
Mr. R. Worthington, ceased 1859,
Succeeded by Mr. Murch, 1859.
Mr. W. Coffin, ceased 1859,
Succeeded by Mr. T. R. Cobb, 1860.
Mr. T. Ainsworth, ceased 1860,
Succeeded by Mr. C. J. Thomas, 1860.
Mr. J. Grundy, ceased 1860,
Succeeded by Mr. S. Stone, 1861,
Mr. W. P. Price, ceased 1860,
Succeeded by Mr. J. Kitson, jun., 1861.
Mr. C. Paget, M.P., ceased 1861,
Succeeded by Mr. W. P. Price, M.P., 1862.
Mr. S. Stone, ceased 1862,
Succeeded by Mr. W. J. Lamport, 1863.
Mr. A. Lupton, ceased 1863,
Succeeded by Mr. Ald. J. C. Lawrence, 1864.
Mr. R. Martineau, died 1865,
Succeeded by Mr. E. Enfield, 1866.
Mr. J. Kitson, jun., ceased 1865,
Succeeded by Mr. C. J. Murch, 1866.
Mr. R. Greaves, died 1870,
Succeeded by Mr. H. New, 1870.
Mr. E. W. Field, died 1871,
Succeeded by Mr. H. P. Cobb, 1872.
Mr. Mark Philips, died 1873,
Trusteeship vacant.

SECRETARIES TO THE TRUST.

Rev. D. Davison, 1853—1856.
Mr. C. J. Murch, 1856—1866.
Mr. Talfourd Ely, 1866—1867.
Mr. H. P. Cobb, 1867—1871.
Mr. A. H. Paget, 1871—1874.

The reader is requested to correct the dates in page 52 by those in the above list.

In the notice of "Changes in the Rules," page 44, the third line should be this: Though framed on the basis of the Schedule to the Deed, &c.

PRESENT TRUSTEES,

MAY, 1874,

In the Order of their Election.

Elected

1853. Thomas Field Gibson, Esq., Broadwater, Tunbridge Wells.

1853. James Heywood, Esq., F.R.S., 26, Palace Gardens.

1853. John Pemberton Heywood, Esq., 6, Connaught Place, West.

1853. Timothy Kenrick, Esq., Edgbaston, Birmingham.

1853. John Manning Needham, Esq., 41, Gloucester Square.

1853. Robert Needham Philips, Esq., M.P., The Park, Manchester.

1858. Thomas Ashton, Esq., Ford Bank, Didsbury, Manchester.

1859. Jerom Murch, Esq., Cranwells, Bath.

1860. Timothy Rhodes Cobb, Esq., Banbury.

1860. Christopher James Thomas, Esq., Drayton Lodge, Bristol.

1862. William Philip Price, Esq., Tibberton Court, Gloucester.

1863. William James Lamport, Esq., New Brighton, Liverpool.

1864. Sir J. C. Lawrence, Bart., M.P., Westbourne Terrace.

1866. Edward Enfield, Esq., 19, Chester Terrace, Regent's Park.

1866. Charles Jerom Murch, Esq., 5, Brick Court, Temple.

1870. Herbert New, Esq., Evesham.

1872. Henry Peyton Cobb, Esq., 53, Lincoln's Inn Fields.

EXAMINERS TO THE TRUST.

	Appointed.	Ceased.
Rev. J. Kenrick, M.A., Classics and History ...	1853.	1854.
J. Addyes Scott, Esq., M.A., ditto	1854.	1855.
R. Hutton, Esq., M.A., Mathematics and Physical and Moral Sciences	1853.	1872.
Rev. Professor Marks, Hebrew and German ...	1854.	
J. Yates, Esq., M.A., Greek of the New Testament and Scripture History (Honorary Examiner)	1854.	1861.
W. A. Case, Esq., M.A., Classics and History	1855.	1872.
S. Sharpe, Esq., Greek of the New Testament and Scripture History (Honorary Examiner)	1861.	1872.
Talfourd Ely, Esq., Greek and Latin Classics and English History	1872.	
Lindsey M. Aspland, Esq., M.A., LL.D., Logic and Moral Philosophy	1873.	
Rev. G. Vance Smith, B.A., Ph.D., Greek Testament and Scripture History ...	1873.	
J. J. Walker, Esq., M.A., Mathematics and Natural Philosophy	1873.	

To the statement, page 34 : " Two at least of the Examiners were to be Professors of University College, London," the words of the Schedule should have been prefixed, " unless the Trustees see cause to the contrary."

With reference to the first examination, page 42, it appears that Mr. Scott acted as Examiner and Mr. Case succeeded soon afterwards."

NAMES OF FELLOWS, SCHOLARS, &c.,

SINCE THE FOUNDATION OF THE TRUST, SHOWING THE PERIODS DURING WHICH THEY RECEIVED STIPENDS.

John Armstrong Crozier, Probationer ... Dec. 1854 to Dec. 1855.
Robert Blackly Drummond, Scholar, ... Dec. 1855 to Dec. 1858.
„ „ „ Special Fellow ... May 1869 to May 1870.
„ „ „ Recipient of Grant made Oct. 1872.
James Drummond, Scholar ... ... Dec. 1856 to Dec. 1859.
Edwin Smith, Scholar ... ... Dec. 1856 to Dec. 1859.
„ „ Fellow ... ... Dec. 1859 to June 1861.
William Blazeby, Probationer ... ... Dec. 1857 to Dec. 1858.
Charles Barnes Upton, Scholar ... ... Dec. 1858 to Dec. 1861.
„ „ „ Fellow ... ... Dec. 1861 to Dec. 1863.
Joseph Dare, Scholar ... ... Dec. 1859 to Dec. 1862.
William Chatterton Coupland, Scholar... Dec. 1859 to Dec. 1862.
Alexander Gordon, Scholar ... ... Dec. 1860 to Dec. 1863.
„ „ Fellow ... ... Dec. 1863 to June 1864.
Edward Samuel Howse, Scholar ... ... Dec. 1860 to Dec. 1863.
„ „ Fellow ... ... Dec. 1863 to Dec. 1865.
James Edwin Odgers, Scholar ... ... Dec. 1863 to Dec. 1866.
„ „ Fellow ... ... Dec. 1866 to June 1868.
Joseph Estlin Carpenter, Scholar ... ... Dec. 1863 to Dec. 1866.
William Hargrave, Recipient of Grant ... June 1864 to June 1866.
Ambrose Nichols Blatchford, Scholar ... Dec. 1864 to Dec. 1866.

Richard Acland Armstrong, Scholar ... Dec. 1864 to Dec. 1866.
„ „ „ Special Fellow, Feb. 1869 to Aug. 1869.
William Sharman, Recipient of Grant ... June 1865 to Dec. 1867.
Philip Henry Wicksteed, Scholar ... ... Dec. 1865 to Dec. 1867.
„ „ „ Recipient of Grant made June 1872.
Philip Martineau Higginson, Scholar ... Dec. 1867 to Dec. 1870.
Francis Henry Jones, Scholar ... ... Dec. 1868 to June 1871.
Charles Thomas Poynting, Scholar ... Dec. 1868 to Dec. 1870.
George Vance Smith, Recipient of Grant, Feb. 1870 to Feb. 1871.
Henry Shaen Solly, Scholar ... ... Dec. 1870 to Dec. 1873.
Charles Davis Badland, present Scholar, elected Dec. 1871.
Douglas Walmsley, present Scholar, elected Dec. 1871.
Frederick Ashton, Recipient of Grant made Oct. 1872.
James Harwood, present Scholar, elected Dec. 1873.
John Edmondson Manning, present Scholar, elected Dec. 1873.
David Patrick, Travelling Scholar, elected Jan. 1874.
George P. Gould, Travelling Scholar, elected Jan. 1874.
Reginald W. Macan, Travelling Scholar, elected Jan. 1874.
Carveth Read, Travelling Scholar, elected Jan. 1874.

APPENDIX.

TRUST DEED AND SCHEDULE.

POLITICAL PAPER BY MR. HIBBERT.

DECLARATION OF TRUST.

JULY 19, 1847.

To all to whom these Presents shall come, I, ROBERT HIBBERT of Welbeck Street, in the County of Middlesex, Esquire, send, greeting:

Recites Transfer of Ohio Stock to names of Trustees;

WHEREAS I have lately directed Messrs. Baring of London, Merchants, to cause a transfer to be made into the joint names of myself and my relatives, Mark Philips of Snitterfield, in the County of Warwick, Esquire, M.P., and Robert Philips of Heybridge, in the County of Stafford, Esquire, of a sum of 50,000 dollars, in the six per centum stock of the State of Ohio, and such transfer has since been, or will forthwith be, completed.

and of Railroad Bonds.

And whereas I have this day delivered to Messrs. Robarts and Company of London, Bankers, to the joint account of myself and the said Mark Philips and Robert Philips, eight several bonds of the Philadelphia and Reading Railroad Company, each dated first November, 1836, and numbered respectively, 21, 23, 24,

139, 140, 142, 189 and 191, for the sum of £1,000 each, payable to bearer on the first July, 1860, with warrants or coupons under the same, for the several half-yearly payments of the interest thereon, at the rate of £5 per centum per annum in the meantime.

To create a Trust Fund.

And whereas my object in making such transfer and delivery is to create a Trust Fund for the purposes hereinafter mentioned. And I am desirous and resolved to declare the trusts hereinafter expressed of the stocks, bonds and warrants, so transferred and delivered by me as aforesaid.

Declares Trust.

Now these presents witness that in pursuance of the said desire and resolution I hereby declare and direct that the said eight several bond debts, or sums of £1,000 each, and the said warrants shall henceforth, and that the said sum of 50,000 dollars Ohio stock shall henceforth, or when so transferred as aforesaid shall thenceforth, be holden by the Trustees for the time being of this Deed, or any three or more of them, upon the trusts following (that is to say):

To continue present Investments, or to alter same;

Upon trust henceforth to continue the money secured thereby and thereon respectively on the present securities, or at my written request during my life, and after my death at the written request of my wife Elizabeth Jane Hibbert, and after her death and my own in the absolute discretion of the Trustees for the time being of this Deed, to call in and obtain payment of the said trust-money, and re-invest

the same in the names of three at least of the Trustees for the time being of this Deed, in any securities or security, bearing interest, of any of the United States of America, or (if advisable) of the English or any foreign Government, or in the purchase of shares of any company for railways or other undertakings of a public nature, and actually paying dividends, and so from time to time, as often as occasion may seem to me or my said wife, or after our death, to the said Trustees to require.

and pay income to Donor for life,

And upon further trust to permit me to receive the dividends, interest and income of the said Trust Fund during my life, and from and immediately after my death upon trust to pay to the said Elizabeth Jane Hibbert during her life, the dividends, interest and income of the said Trust Fund, and also all arrears thereof if any remaining unpaid to me at the time of my death.

and then to his Wife for life.

And from and immediately after the death of myself and my said wife, upon trust that the Trustees for the time being of this Deed shall henceforth and for ever pay and apply the dividends, interest and income, thenceforth to arise from the said Trust Fund, according to such scheme or schemes, or without any fixed scheme, and in all respects in such manner, as they in their uncontrolled discretion shall from time to time deem most conducive to the spread of Christianity in its most simple and intelligible form, and to the unfettered exercise of private

Afterwards to apply Interest as Trustees see best for spread of Christianity.

judgment in matters of religion, and upon no other trust whatsoever.

And as the mode of giving effect to this paramount object, I hereby declare, by way of suggestion, but not at all by way of direction to the Trustees, that if and when and so long as they in their absolute discretion shall think fit they may adopt and act upon the scheme set forth in the Schedule hereunto written.

Trustees may adopt Scheme in Schedule.

Trustees to revise Scheme from time to time, and at least once in twenty-five years.

And I hereby direct and require the Trustees for the time being of this Deed, after the death of myself and my wife, from time to time, as often as they shall think fit, and once at least in every quarter of a century, to revise and thoroughly reconsider any and every scheme they may have adopted, and shall from time to time be acted upon, for carrying the said trust into effect, and thereupon to adopt and act on any entirely new scheme, or to continue their existing scheme with any alterations, or without any alteration, as they, profiting by experience, and under the altering circumstances of more advanced times, and after inviting by public advertisements, and duly considering the suggestions of others, but still in the absolute and uncontrolled discretion of the said Trustees for the time being shall think best for effectually carrying the said trust into execution.

None of Income or Principal to be spent in Building.

Provided always, and I hereby expressly direct, that in no case is the income, or any part of the said Trust Fund, to be expended in or towards erecting any chapel, college, school or other building whatsoever.

And I hereby direct that it shall be lawful for the acting Trustees or Trustee for the time being of this Deed (and for this purpose any Trustee retiring on account of age or bodily infirmity is to be considered as an acting Trustee), by any writing or writings under their or his hands or hand from time to time, and in my lifetime, as well as after my death, to nominate and appoint any collegiate corporation, or any persons or person (not exercising the office of a stated or settled minister of religion, in any chapel or congregation) whom they or he in their or his uncontrolled discretion shall think most likely to execute with conscientious fidelity the trust hereby created, to be Trustees or a Trustee of this Deed, in addition to and jointly with the existing or continuing Trustees or Trustee, if any, of this Deed, or alone, as they or he may think best, or as the case may require.

Power to appoint New and Additional Trustees.

But I declare that if any Trustee for the time being of this Deed shall exercise the office of a stated or settled minister of religion in any chapel or congregation he shall thenceforth cease to be a Trustee of this Deed.

No Minister of Religion to be Trustee.

And I direct that the securities on which the said Trust Fund shall from time to time be invested, shall from time to time be transferred and assured, so as to be at all times effectually vested in three at least of the Trustees for the time being of this Deed, and that every new Trustee, whether additional or substitutional, to be nominated as aforesaid, shall have and may

Funds to be vested in names of three Trustees at least.

exercise the same powers, authorities and discretions in all respects, as fully and effectually as if he had been originally constituted a Trustee by this Deed: And that the Trustees of this Deed, both present and future, or any of them, their or any of their heirs, executors or administrators, shall not be in any manner liable or be called upon in any Court of Equity or elsewhere, to show that any investment or other matter or thing made or done by the Trustees for the time being, or any of them, by virtue or colour of this Deed, was in fact best, or was even fit and proper to be made or done in or about the execution of the trusts hereby created, my intention being in the most ample manner to authorise the Trustees for the time being of this Deed in all things to act upon their own view at the time, of what may be best for giving effect to the trusts hereby created, and to take effect after the death of myself and my wife.

New Trustees to have same powers and discretion as original.

Trustees not to be subject to control of Chancery Court as to the discretion they use.

And I direct that every act, matter and thing done by or with the concurrence of two-thirds at least in number of the Trustees for the time being of this Deed, so long as there shall be six such Trustees at the least, shall be considered as valid to all intents and purposes, as if the same had been done by or with the concurrence of all the Trustees for the time being: And that all merely ministerial matters may be transacted by any Committee of three or more to be appointed by the Trustees for the time being from among themselves, and that no other act of the Trustees

Concurrence of two-thirds of Trustees (if there be six Trustees) to be sufficient.

Ministerial matters may be done by a Committee.

for the time being, except the nomination and appointment of new Trustees, additional or substitutional, shall be of any force or effect, unless done or previously sanctioned at a meeting of not less than four Trustees.

There must be four Trustees present at every Meeting.

And I expressly direct that all the reasonable costs, charges and expenses of the Trustees, or any of them, in and about the execution of the trusts aforesaid, including the reasonable expense of all such half-yearly dinners as mentioned in the twenty-second regulation of the scheme set forth in the Schedule hereto, shall be paid out of the income of the said Trust Fund.

Expenses of Trustees and of Half-yearly Dinners to be paid out of income.

In witness whereof I, the said Robert Hibbert, have hereunto set my hand and seal this nineteenth day of July, one thousand eight hundred and forty-seven.

ROBERT HIBBERT, (L.S.)

Signed, sealed and delivered by
the above-named Robert Hibbert
in the presence of

EDWIN W. FIELD,
Solicitor, 41, Bedford Row.

REGINALD A. PARKER,
Clerk to Messrs. Sharpe, Field and Jackson,
41, Bedford Row.

THE SCHEDULE

REFERRED TO IN THE DEED.

SCHEME.

Name of Fund. 1.—The Fund to be called the Anti-Trinitarian Fund.

Scholarships established. 2.—Three or more Divinity Scholarships to be established with fixed stipends, payable half-yearly or quarterly.

Election of Scholars. 3.—The Trustees to elect the Scholars (after examination).

Examiners and Secretary. 4.—The Trustees from time to time to appoint and (as they shall see occasion) to remove all Examiners of Candidates for Scholarships, and a Secretary to enter minutes of the proceedings, and keep the accounts of the receipts and payments of the Trustees. Neither the Secretary nor any other person is ever to act as Receiver without giving security to the Trustees.

Examiners. 5.—At every Examination, unless the Trustees see cause to the contrary, two at least of the Examiners to be professors of University College, London.

Scholar's Stipends, Examiners' Gratuity, and Secretary's Salary. 6.—The Trustees to fix the amount of a Scholar's stipend and to settle the gratuities to be paid to the Examiners and the Secretary's

salary; but each Scholar's stipend to be one-tenth at least of the net income of the present Trust Fund, and the Secretary's salary to be at most one-twentieth of the income of the whole Trust Fund.

Annual Election of one Scholar or more.

7.—One scholar at least to be elected in every year, except when no Candidate properly qualified and desirable in the opinion of the Trustees for election shall present himself.

Qualification of Candidates.

8.—Every Candidate for a Scholarship to be of the full age of nineteen and upwards, but not more than thirty years old, and a Graduate of the London University, or any English, Scottish, Irish or Colonial University, where degrees shall be for the time being granted without requiring subscription or assent to any articles of religious belief or submission to any test of religious doctrine.

Declaration to be made by Candidates.

9.—Each Candidate to show to the satisfaction of the Trustees, and solemnly to declare to them in writing, before his Examination, that he deliberately intends thereafter to undertake, or (if he shall have already undertaken) that he deliberately intends thereafter to exercise the office of a minister of religion among those who shall profess themselves to be Christians; but shall not profess any belief in the doctrine of the Trinity in any sense of that doctrine now commonly considered Orthodox; and also to state to the Trustees in writing, and to satisfy them what course he would propose and pursue to advance his studies and improve the time

while enjoying the Scholarship for which he is a Candidate.

Examination.

10.—The Examination of Candidates for Scholarships to take place once in every year, and to be conducted by the Examiners appointed by the Trustees, and to be made in such branches of theological and other knowledge as the Trustees, after advising from time to time with the Examiners for the time being, and duly considering any recommendations they may make, shall determine to be the most fitting subjects for such Examination; but no question to be put so as to require an expression of any peculiar religious belief on the part of any Candidate.

Duration of Scholarship.

11.—Each Scholar to be entitled to hold his Scholarship for three years, with power to the Trustees to extend such term from three to five years without assigning any reason, and (on reasons to be entered on their minutes, and communicated in writing to all persons who shall then be, or shall then have been, Scholars on this Foundation) to extend such term from three or from five to seven years, as the Trustees may see occasion, and with power to the Trustees to determine any such original or extended term in case of non-observance of the twelfth, thirteenth, fourteenth and sixteenth Regulations of this Scheme, or any of such Regulations.

Half-yearly Declaration.

12.—Each Scholar, before receiving, or in his receipt for every half-yearly payment of his stipend, to declare to the satisfaction of the

Trustees his continued determination to undertake or to exercise such office as mentioned in Regulation nine.

Stated Minister not to be Scholar.

13.—No Scholar, at any time during his Scholarship, to be a settled or stated Minister of any congregation; but each Scholar to be at liberty to officiate occasionally and gratuitously, and after the expiration of the first two years of his Scholarship to be expected so to officiate.

Half-yearly Report.

14.—Each Scholar to give to the Trustees a half-yearly report of the course of study and occupation actually followed by him, and how far, if at all, he has been engaged in the discharge of ministerial duties.

Qualification by Scholars.

15.—The Trustees to be at liberty to assist, by pecuniary grants to a moderate amount, the publication of the results of any Scholar's studies.

Object of Scholarships.

16.—Each Scholar to employ himself diligently in England or elsewhere, and to use his best endeavours to the satisfaction of the Trustees, not only to be a learned theologian, but also to cultivate the tastes and manners and acquire the habits of refined and accomplished scholars, and become thoroughly imbued with the pure spirit of Christianity, and qualified to discharge most efficiently the duties of the Christian ministry.

Number of Trustees.

17.—The Trustees not to exceed eighteen in number at any one time.

Meetings of Trustees.

18.—The Trustees (or as many of them as may be able) to meet together once at least

in every six months to transact the business of their trust.

Proxy. 19.—Any Trustee may give to any other Trustee his proxy to act and vote for him in his absence at such meetings.

Meetings, public. 20.—All such meetings to be publicly advertised seven days at least before holding the same, and to be open to the public, with power to the Trustees then present, if they shall for any reason think fit, to exclude any person or persons, or all persons generally, not being a Trustee or Trustees, from any such meeting.

Non-attendance of Trustees. 21.—Every Trustee omitting, for the space of two whole years, to attend such meetings in person, to be considered as no longer a Trustee, but with power to the Trustees, after an interval of two years more, again to nominate and appoint him as a new Trustee to supply any subsequent vacancy.

Dinners half-yearly. 22.—After two of such meetings in each year, the Trustees, or so many of them as may be able, and their Secretary, to dine together; and at one of such dinners the late and present Scholars and Examiners (or such of them as the Trustees shall think fit) to be invited.

Application of Income. 23.—The reasonable expenses of such dinners, as well as all other reasonable costs, charges and expenses of the Trustees in and about carrying their trusts into execution, and the Scholars' stipends, Examiners' gratuities, and Secretary's salary, to be paid out of the income of the Trust Fund.

Augmentation of Trust Fund.

24.—The Trust Fund and the income thereof to be augmented by the investment of any occasional surplus income in the first few years after the death of the Founder and his wife, and by accepting donations and annual subscriptions, or otherwise, as the Trustees may find practicable and desirable.

ROBERT HIBBERT.

POLITICAL PAPER BY MR. HIBBERT.

In alluding to Mr. Hibbert's political opinions (page 30) I stated that some papers had come into my possession from which extracts might be made. There is a manuscript essay of considerable length on the conduct of the Chartists (1838—39), which, though admitting many of the principles they contended for, condemns strongly, what the writer considers, "the perverseness of their proceedings." There is also a printed address "To the Chartists of England," which appears to have been written in Bath (1840) and published in a Bath newspaper, earnestly advising them to concentrate their strength in favour of the abolition of the Corn Laws and the adoption of Vote by Ballot. It seems, however, that the best idea of his tone of mind on all such subjects may be formed from a printed paper of an earlier date (about 1831), signed "John Smith" and entitled "Why am I a Liberal?" Happily the

arguments it contains are less needed now than they were then, so many of the objects to which they refer having been accomplished, but it will tend to show this—that in addition to the benevolent qualities for which the Founder of the Hibbert Trust is best known, he possessed a clear, logical, vigorous intellect and a thorough consistency of character, well worthy of being remembered in connection with the crowning act of his life.

WHY AM I A LIBERAL?

As all men are children of one father, Adam, they are all naturally equal, and consequently entitled to an equal share of the earth, and of any other of God's blessings. But as land is of little value unless cultivated, it became necessary to encourage cultivation by securing to the industrious the produce of their labour. Hence land became the property of industry and talent and of the descendants of those who possessed such qualities. Wisdom and wealth are power, and when combined must produce that inequality of station which is observable in all the nations of the world. No man, however poor, ought to complain of this state of things, which is no more than the natural effect of Providence, so long as nature is left to itself; man has, however, not

only a right to complain, but perhaps ought to do so, whenever wealth, dissatisfied with legitimate power, attempts to crush the poor by feudal laws, or otherwise restraining them from rising to the level to which their industry or talent might have advanced them. From this evil all other oppressions are begotten, which I class under three heads—unjust laws, privileges, and monopolies.

As men are naturally free, no restraints can be justified that are not required by the general welfare of society. Persons and property must be protected against domestic or foreign aggression, and laws must be made not only to restrain the wrong doer, but also to call forth all the members of society to assist by their persons or property to put down the wrong. But then the restraint of, and the assistance of, all must be measured out equally, —anything short of this perfect equality is nothing less than downright tyranny.

The division of labour is the necessary effect of society. *Non omnia possumus omnes.* Some work with their heads, and some with their hands; some have neither the intellect, the patience, nor the opportunity of sacrificing a large portion of early life to the acquisition of knowledge, which high stations require. To the successful few honour and power and emolument are justly due; but when their children claim, on the strength of their father's services, their fathers' honours, we often look in vain for the virtue, talent, and knowledge which caused their father's to be distinguished. Yet so it is with our present House of Lords, who, by the ignorance and forbearance of the community, have assumed to themselves an hereditary right to make laws

for the people, and to act in the last resort as their judges. The enervating influence of wealth, and the absence of all necessity for mental exertion, would lead us to expect in the hereditary Peers a body much inferior to any equal number of educated persons in the kingdom; if they are not so degraded as might be expected, it is to be attributed to the wholesome infusion into their body of more homely blood, which though frequently poured in cannot prevent the mass from being proud, vain, selfish, and tyrannical—filling by themselves or connexions all places of power, honour or emolument, throughout the empire; fining and imprisoning individuals upon their own authority, in direct violation of Magna Charta, and, by their undue influence in the House of Commons, passing such laws as maintain or increase their power at the expense of the people.

I have said that society requires *equal* laws,—but who is to execute? The present prejudice is in favour of an Hereditary Monarch. Let it be so; but it is not necessary for the benefit of the state, or the happiness of the King himself, that he should be surrounded by the pomp and circumstance, and the consequent seclusion, of modern Kings. The Monarch must be a poor animal, indeed, to place his happiness in a coach drawn, once a year, by eight cream-coloured horses; no, no, that folly has gone by, though the expense has not. Let the real comforts and wants of Majesty be supplied in profusion, that he may have no unworthy cares about money, and that his undivided mind may be given to the welfare of his subjects. But however liberal we may be to the chief, there is no reason for extending profusion to his family. Why are they to be brought up and supported with their

petty courts and establishments, as if they were a superior class of beings? why are they to be freed from the duties and taxes which fall so heavily on the public? These exemptions only tend to harden their hearts and to give them false notions of their consequence. And why should they be through their lives kept in a state of pupilage, unable to dispose of themselves like the rest of mankind, particularly in marriage? What sin and misery is the result? What odium do these unnecessary expenses throw on Monarchy! Is there any real friend to it that does not lament the allowance to the Queen Dowager of £100,000 a year, with two palaces? Well may Milton say, "that the trappings of Royalty could maintain a Republic!"

Although Hereditary Kings are not attended with all the inconvenience that might be expected, they being through their ministers under considerable responsibility to the public, it does not follow that an Hereditary House of Lords may not be a most serious evil, they being responsible to no man whatever. The only protection for the public against bad laws is the House of Commons; they, as part of the people, if really chosen by the people, would be effectual for the purpose. But though the Reform Bill has done much it has not done enough—for 800,000 inhabitants in England send as many members to Parliament as the 8,000,000 of Ireland; consequently many members are returned at the nomination of individuals; and, what is worse, the tenants of the nobility and gentry are driven to the poll-booths by their landlords, which, with the organised system of intimidation practised by the wealthy on their tradesmen, renders the House of Commons a misrepresentation of the country.

If any public duty is more important than another, it is the choice of representatives. It is a farce to give a man the power of voting if he is to be controlled in the disposal; yet the Ballot, the only effectual protection yet discovered for a man in the discharge of his duty, is clamourously refused by the hypocritical aristocracy, who have liberty in their mouths and tyranny in their hearts: they are very liberal as long as they have their own way, like the hospitable toper, who told his guests "this is Liberty Hall; let everyone drink as he likes, only he *must* fill his glass." I look on the Ballot as the only thing worth contending for—with it all political blessings ensue, at least it would be the fault of the people themselves if they did not; but without the Ballot the liberty which we now have is not safe; the aristocracy are aware of their danger, and their energies are marshalled to recover their lost ground.

Amongst unjust laws taxes are prominent. Taxes are necessary as far as they are required to pay the legitimate expenses of Government; they should fall equally on all, be levied at the least expense, in the most impartial manner, and at the least inconvenience to the payers Some taxes are oppressive on particular classes, like the window tax; some defeat their own object by excess, as on tobacco; some are vexatious, as on glass; and some are injurious, as on timber and corn; while the most equal, the most efficient and least expensive in collection, the tax on income, might be substituted in the place of these injurious imposts.

The necessary expenses of Government would be of small amount if divested of needless appendages; for I must consider all offices performed by deputy as

sinecures; almost all retiring pensions as improper, especially those given to ambassadors; and large armies to control the people, as in Ireland, only a proof of bad government. I am aware of the large sum required for the payment of the interest of the National Debt, and in compliance with modern notions I would not object to it; but I must protest against the principle. What have we to do with the wars of Queen Anne, or the maintenance of King Charles's bastards, or the purchase of half of Hanover? If our ancestors had a right to entail on us a payment of thirty millions annually, they had the same right to charge us with ten times the amount, and then the folly of the measure would have proved its iniquity; the fact is, that no community can pledge themselves for a longer time than their existence, which has been estimated at 30 years; beyond that term they encroach on the liberties of another generation, who may justly dispute their authority. But before the nation is called on to pay this debt the funds of the country should be made available; the Crown lands, the Duchies of Lancaster and Cornwall, would bring in a large sum if sold, and would add a large permanent capital to the wealth of the nation, besides affording employment to our starving and unoccupied poor; but this and many other public benefits will ever be opposed by the privileged few, who find an advantage in upholding existing abuses.

I have already alluded to the House of Lords as the grand focus of Privileges, but even the House of Commons ape them in a minor degree, to the injury of their constituents; both houses imprison at their pleasure, both set their creditors at defiance, their persons being free from arrest, and both join in cheating the revenue

Bishoprick which he never visited; his Divinity Professorship, he served by deputy; and two cures of souls, annexed to the professorship, he scarcely ever saw. Many pluralists of his own days are as bad or worse; they are greedy of their gains, going back to Richard I. to set aside *moduses*, without once considering the duties at that time annexed to tithes; indeed in all the projects to reform these abuses the present possessors are held inviolate, as if the undertakers of incompatible duties ought to be more considered than the flocks for whose benefit these offices were instituted.

The lawyers and physicians have no great opportunity of exercising exclusive power, but they both shew the desire. The College of Physicians claim a right of licensing those only whom they approve, to practise physic in and near the metropolis, while, with strange inconsistency, they receive as fellows of their body medical graduates of Oxford and Cambridge, where no medical lectures are given. The lawyers, too, at their several Inns of Court, claim the exclusive privilege of calling pleaders to the bar, excluding whom they please upon their own unsanctioned rules, and charging fees without authority; they do not pretend to afford the means of any legal instruction, and seem to be instituted only to put money into the pockets of their societies; luckily there are several of them, and consequently rivals, otherwise the fees might have been larger.

But the grand monopolists are the landed aristocracy. No man unpossessed of land can be a member of parliament, a magistrate, or a sportsman,—and it is only within a few years that he has been allowed to vote for County Members, so anxious have this party been to protect their

exclusive control. Adam was commanded to subdue the earth, but the aristocracy have done their utmost to prevent it; for by their Laws of Primogeniture and Entail they have prevented that division of land so essential to due cultivation. Hence we see almost a whole county belonging to the Duke of Sutherland, while Lord Breadalbane can ride a straight line of 100 miles on his own land; many other Peers have very large domains, and the consequence of the whole is, that 30,000,000 acres of land, capable of cultivation in the three kingdoms, are said to be uncultivated; and this while thousands of able poor remain unemployed, who would be too happy to make this desolation valuable by their labour. It is well known, however, that a settlement, even on an unproductive waste, is disturbed by the Lord of the Manor; and a liberal landlord, who either builds cottages or permits them to be built on his own land, is looked on with an evil eye, as causing an increase of poor rates. The loss in game which a great proprietor may sustain from a poor vicinity, may in his opinion be more in value than the rent which such poor neighbours could pay him; but men are of more importance to the country than grouse and partridges; and if these dogs in the manger will neither cultivate nor part with their land, there are ways of making them to loose their hold without violating the rights of private property. Game, as a national concern, merits no notice, did not the violence with which 'squires protect their amusements mark their selfishness and tyranny. I have known a magistrate grant a warrant to search a cottage on mere suspicion of snares being in it, although the applicant, when asked,

could give no reason for his suspicion; so the cottager's castle was violated in spite of Magna Charta. It is not at all surprising that with so much power the aristocracy should bend the legislature to their selfish purposes; a flagrant instance of which is the Legacy Duty, which is rigidly enacted on all personal property, but from which property in land is wholly free, although it would fall on those most able to bear it. In like manner, having possessed themselves of all the land, they have contrived to put their own price on its produce, and through the medium of the Corn Laws, have prevented the community from eating any corn but their own. Wheat, consequently, has long been in England at double the price to what it is in the rest of Europe; which not only grinds the poor of every description, but so enhances the price of all manufactures, that it is surprising how we are able to compete with the foreign workmen; not to mention the loss we sustain as a customer in the continental corn-grower, who would gladly exchange for our manufactures his superfluous corn, it being the only article he has for sale.

If there be any truth in these statements, those public men should be supported who will use their best endeavours to abate these evils.

LEGISLATIVE ACTION ON SOME OF THE SUBJECTS OF THE PRECEDING PAPER.

Game Laws amended...	1831
First Reform Bill passed	1832
Parliamentary Franks abolished	1840
Income Tax re-established	1842
Tax on Glass finally remitted	1845
Corn Laws abolished	1846
Window Tax abolished	1846
Succession Duties enacted	1853
Property Parliamentary Qualification abolished	1858
Parliament further reformed	1867
Church Rates abolished	1868
Public Endowed Schools Act passed	1868
Church of Ireland disestablished	1869
Irish Land Act passed	1870
Elementary Education Act passed	1870
Vote by Ballot enacted	1872
Sugar Duties abolished	1874

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